

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVI.

JACKSON, MISS., December 11, 1924

NEW SERIES
VOLUME XXVI, No. 47

W. C. Boone, pastor First Church, Owensboro, gets a raise in salary from \$3,500 to \$5,000.

Our Mississippian, T. J. Barksdale, now of Louisville, Ky., is president of the Kentucky State Mission Board.

The Western Recorder says that in the past fifteen months Chicago has sent 1,500 men to the penitentiary for violating the prohibition law.

W. O. Beaty recently welcomed twenty-four new members at West Point, Ky., as a result of a meeting. Fourteen were baptized.

Michigan and Oregon are said to have voted down the plan to suppress private schools. This seems a reversal of Oregon's former attitude.

We have added a million to the number of Baptists in the South in the past five years. Why shouldn't we do as much and more for the 1925 program as we did in the last Campaign?

Georgia Baptists seem to have allayed the anxiety of many of their people in reference to the schools by adopting a brief, general statement of Christian faith which all denominational representatives in the state are expected to give assent to.

The Glasgow presbytery of the Church of Scotland has decided to instruct its ministers to refuse facilities for the broadcasting by radio of entire church services on the basis that such broadcasting has a tendency to encourage people in staying away from church.—Ex.

Thanks to the Western Recorder for this: At the recent meeting of the Baptist Convention at Hattiesburg, Dr. P. I. Lipsey, editor of the Baptist Record, was elected President. Doctor Lipsey has spent most, if not all of his life, as a minister in the service of Mississippi Baptists, first as pastor and for a number of years past as editor of the Baptist Record. There is no more devoted and faithful witness to the testimony of Baptists and the truth for which they stand among our leaders in the South than Editor Lipsey, and we rejoice that Mississippi Baptists have honored him by electing him the President of their large Convention.

Brother R. L. Bunyard was stricken with paralysis in his pulpit at Hermanville Sunday morning. He was carried to his home at Madison Station Sunday evening and passed away Tuesday morning. He was an alumnus of Mississippi College, held important pastorates for twenty years in Mississippi, was for a short while pastor in Michigan. He was a native of Hinds County. He was a man of gentle and noble spirit and will be greatly missed in the work of the Master. His wife, who has been of great help to him in his work, and his children have the loving sympathy of many friends. His body was buried at Canton.

The Baptist State Convention Board meets Dec. 17th at 7 p. m. in the First Baptist Church, Jackson, Miss. The Special Committee of Six who will consider the applications for assistance will meet Dec. 16th, 4:30 p. m. and the next day.

R. B. Gunter,
Cor. Sec'y.

As the Yuletide season approaches our thoughts and plans are to select something suitable to remember those we love. Sometimes we lose the greatest and most wonderful part of the great plan, the message that the shepherds brought us: "Peace on earth good will to man." This is the message that the Baptist Record is bringing to the subscribers each week. The story of the oncoming of God's kingdom. As a loyal Baptist what better present could you give than a year's subscription to some friend who is not now a subscriber. Its weekly visits will keep you in mind all the year and the messages from those who contribute each week will feed the soul. Think it over and send in a subscription for some one. If the pastors will call the attention of the membership to this matter it will be a great help.

The meeting at Clinton is making good progress, though we cannot give results yet. Dr. Crouch is a preacher who plumbs the line of truth and scripture teaching in every sermon.

It is said that Dr. B. D. Gray told the Kentucky General Association that if Home Missions had received the percentage allotted to them in the 75 Million Campaign, it would now have a surplus of \$1,250,000. Explanations are in order. Will Dr. Gray tell us who got it?

The Louisiana Baptist State Convention has authorized their executive board to employ a circulation manager for the Baptist Message, to make it his special business to build up the circulation of that paper. It also authorized the printing of a supply for free circulation up to 3,000 copies.—Ex.

A beautiful pennant will be given every Intermediate department and class reaching and maintaining the Standard of Excellence for this Sunday School year, October, 1924 to October, 1925. All classes please register with the Intermediate department of the Sunday School Board, Nashville, Tenn., and strive to reach the Standard. Write to J. E. Byrd for further information.

A Louisville daily paper gives three pictures of the first baby born in the new Baptist Hospital in Louisville, Kentucky; little Miss Ethel Louise Wells. It will be of interest to many of our readers to know that she is the daughter of Mr. J. C. Wells and Mrs. Willie Bell Thurman Wells. The mother is an alumna of Hillman College and the father an alumnus of Mississippi College, now in his second year at the Louisville Seminary and pastor of two good half time churches nearby.

Pastor C. H. Mount of Booneville offered his resignation recently but the church asked him to reconsider it and it was withdrawn.

The President of the University of Texas, Dr. Splawn, a Baptist, says there are more people studying the Bible in his university than in any school of any kind in the Southwest.

The meeting in the church at Water Valley is said to have resulted in thirty additions. Pastor J. G. Lott was assisted by Mr. Meeker and Mr. Schuler of Chicago.

Brother J. N. McMillin, now teaching in the State Teachers College at Hattiesburg, recently conducted a revival in the college, preaching twice a day. It is Brother McMillin's intention to devote himself to the work of evangelism.

We are sorry to lose Dr. N. W. P. Bacon from Mississippi though he doesn't go far away, only across the line to Bogalusa, La. He has done a good work at Picayune, and will do the same at Bogalusa.

We are sorry to lose Dr. N. W. P. Bacon from Mississippi, where he has done good work at Hernando, Oxford, Coffeeyville, Grenada, Marks and Itta Bena. He resigns the church at Itta Bena to accept a call to Rayville, Louisiana.

Howard College abandons co-education after trying it out for several years. The Convention recently decided to separate the men and women, maintaining co-ordinated colleges on the same campus. We suppose this is somewhat after the plan of the University of Richmond, where the two colleges are run separately.

"There is one great evil in Georgia. We don't allow the Bible to be taught in our public schools. That is right. But let's fix it so that no infidel can come down here and teach against the Bible in our public schools. Ninety dollars out of every hundred in this state is paid by Christian men and women and yet you sit peacefully by and let infidels and crack-brains steal your children's love from God. If you are going to say that the Bible cannot be taught in our schools then let's not let crack-brained infidels teach against it."—J. D. Mell.

Sunday we had the privilege of being in the home and in the pulpit of Pastor G. W. Riley at Liberty, a double pleasure. They had had two other denominational men with them recently (Never mind their names, anybody in the same position would have had the same effect) and so some of the brethren were a little gun-shy. But those who were there listened well. This community is made up of reliable, substantial citizens. They had a bad crop year in 1923 and seem not to have entirely recovered. But there is a good subsoil which gives assurance of their coming back. They have one of the best church houses of any town its size in the state, a good agricultural high school, and a thorough going Baptist constituency.

GROUND IS BROKEN FOR NEW SOUTHWIDE BAPTIST HOSPITAL AT NEW ORLEANS

By Frank E. Burkhalter

Here are some of the predictions that were made for the new Southwide Baptist Hospital at New Orleans on the occasion of the breaking of ground for that institution on Thanksgiving Day:

1. That thousands of people not only of New Orleans and the Mississippi Valley but even of Latin America will turn to this institution for healing and health.

2. That as an institution of research it will make large contribution in the direction of combating tropical diseases and will thus pave the way for the spread of the gospel in Latin America.

3. That it will, through its research department, greatly reinforce all the other Baptist hospitals of the South.

4. That it will take place, in Baptist history, alongside the preaching of the first Baptist sermon in Louisiana in 1799, and the organization of the first Baptist church in that state in 1812.

5. That it will not only heal the bodies of men but will bring men to a realization of the need of dedicating their bodies as well as their souls to Jesus Christ.

6. That the institution will be looked upon with pride as people come into this, the greatest of Southern ports, with much the same veneration and pride that persons do upon the Statue of Liberty as they come into the harbor of New York, the greatest on the Atlantic Coast, and upon the Golden Gate, as they come into the San Francisco harbor, the greatest upon the Pacific Coast.

Hundreds of Baptists and other friends assembled upon the beautiful site on Napoleon Avenue, in one of the choicest residence sections of New Orleans, for the ground breaking exercises Thanksgiving afternoon and in the mind and heart of everyone there was a conviction that the occasion was one that would prove historic in the missionary and benevolent affairs of Southern Baptists. "There is no doubt in my mind that this hospital will prove the crown of our Southern Baptist work insofar as the healing of humanity is concerned", Dr. B. D. Gray, representing the Home Mission Board and speaking on behalf of Southern Baptists as a whole, declared. It will be remembered that it was the Home Board which took the initiative in the launching of this project, that conducted the negotiations with the New Orleans Association of Commerce for the provision of the beautiful site of two blocks of ground, contributed by the citizens of the city at a cost in excess of \$80,000, and which the Board will, under the instructions of the Convention, put \$250,000 into the erection of the institution.

Dr. R. G. Lee, pastor of the First Baptist Church, New Orleans, brought the greetings of the Baptists of that city, who stressed the spiritual significance of the institution and the possibilities along missionary lines in Latin America through the contributions of its research department in combating tropical diseases. He pointed out the fact that the city of New Orleans had existed under the flags of five different nations and that this hospital would hold up the banner of Jesus Christ to a blind, deaf, sick, wounded and mistaught people in a very large territory.

On behalf of the New Orleans Association of Commerce, the organization which procured the private subscriptions of more than \$80,000 that made possible the purchase of the beautiful and commanding site, greetings were brought by General Allison Owen, himself a Catholic, who said that all citizens of all creeds recognized the city's need of greater facilities for the relief of the sick and suffering, and that all people were assured that Southern Baptists had the ability and the will to fully establish the great institution of healing ministry to which they had set their hands.

Dr. E. D. Solomon brought the greetings of the Baptists of Louisiana in his capacity as state

secretary, Louisiana Baptists having obligated themselves to put \$100,000 into the institution. He took occasion to thank all the citizens of New Orleans for help given the institution.

Representatives of the Bible Institute furnished special music for the occasion and the formal turning of dirt was done by little Miss Caroline Bristow, daughter of Dr. and Mrs. L. J. Bristow, Dr. Bristow being the newly-elected superintendent of the institution. He has had wide experience as superintendent of the Baptist hospitals of South Carolina and Alabama and knows the denomination and its work as well as the business of running a hospital.

About \$900,000 will be put into the hospital project at the present time. Of this amount the building contract calls for \$593,593; the equipment and furniture will cost around \$150,000; the heating plant and isolation building are estimated at \$30,000; the nurses home and equipment at \$100,000; and paving and improvement of the grounds at \$25,000.

The initial building will be eight stories in height of reinforced concrete, fireproof and modern in every way, and will be provided with all modern equipment. Included in the equipment will be a spacious chapel on the first floor where daily religious services will be held.

Baptists of New Orleans and Louisiana generally are confident that the hospital, in addition to affording a great contribution to the relief of human suffering, will provide, also, one of the greatest of missionary assets in probably the neediest mission field of Southern Baptists.

ENLISTMENT WORK FOR NOVEMBER

Church visits and churches visited.....	34
Sermons and addresses delivered.....	45
Services conducted.....	33
Every member canvass made.....	13
Number Campaigns planned.....	35
Church Conferences held.....	32
Number of school talks on vital Christianity.....	20

—A. L. O'Briant,
Enlistment Missionary.

A BUNCH OF ANANIASSES

Some church officials were complaining lately that although they had a good number of tithers, they seemed to get little more income into the church as a result. The church treasurer remarked that the trouble was with people's understanding of what tithing means. He said, "They spend their tithe for anything and everything, and very little of it goes into the coffers of the church. I find a great many people using it to help dependent relatives; to pay for church suppers; one family helped a poor family by giving them the children's old clothes and then taking tithe money to buy new ones for their own. Another took the tithe money to buy a half-bushel of walnuts because the boy selling them was from a poor family they thought was worthy of help. Another took the tithe money for vacation expenses. He argued that if a poor neighbor's wife needed a vacation, it would be all right to use tithe money to help them. If it was all right to help his neighbor's wife, it surely was all right to help his own, and so they took the vacation at the Lord's expense. A girl could not go to church one Sunday, because she had no silk stockings. The next Sunday she was there wearing silk stockings. Asked where she got them she replied that she took the money out of her tithe. As it was for the church she thought it was all right." It seems almost unbelievable that there are people who think such objects mentioned suitable as expenditures in one's tithing budget. Yet a man in Kansas took his family on a vacation to the Grand Canyon, using his tithing money for the purpose on the plea that they were good Christians and needed a vacation.—Ex.

DOLLAR DAY

Our Home and Foreign Mission Boards are staggering under debts of about one million dollars each. This is not a time to argue about the matter. These debts can easily be lifted and the great burden of debt and the interest thereon wiped out with just a little bit of co-operation.

Within a few short weeks the Seventy-five Million Campaign will pass into history. The record will be sealed and handed in to the keeper of the Eternal Records. That record will show debts to the amount of almost two million dollars. We are more than three million strong in the bounds of the territory of the Southern Baptist Convention. Will two million of the three million Baptists now make a resolution to be fulfilled on the first Sunday of 1925, that resolution to be to wipe out that debt and present the cancelled notes upon the altar of service? Are there not two million Baptists within the bounds of the Southern Baptist Convention who will resolve to pay the small sum of one dollar on the first Sunday of 1925 to be used alone in paying off these debts?

Will not every pastor take the matter up and present it to his church before that day and see if enough loyal Baptists are not within our bounds to pay off these debts? Will not every Baptist paper in our territory bring this matter to the attention of their readers, and urge upon them, and upon all the pastors, to labor earnestly to bring this thing to pass? It is not a question of ability to pay the dollar. I doubt if there is two per cent of our Baptist hosts who are financially unable to raise one dollar during the month of December for this purpose. The question is: Do we love the Lord and His cause enough to do it? Will every leader do his part to get others to do this? Only one dollar from each member of two-thirds of our membership will wipe out this debt. Why not? Is there a single reason why we should not do this? How many reasons are there why we should do it? They are almost numberless. With one united effort of all Southern Baptists it can be done so easily we will wonder why it was not done long ago.

If we will but do this, on the morning of the first Sunday in 1925, when this offering is turned into the Lord's treasury, I believe the great Heavenly Host will pause to witness the scene. Will you have a part in it? As the echoes of the Seventy-five Million Campaign are dying away in the distance, let them be followed by a shout from two million who love the Lord's cause by pouring into His treasury a sum sufficient to wipe out the debt and start the New Year with a clean slate.

Let every one who reads this resolve to begin at once to let every member of his church know of Dollar Day, the first Sunday in 1925, and let it spread from member to member, from church to church, from state to state, and then the good news be spread to the uttermost parts of the earth. Let a great big question mark stand before you after this question: Shall I do my part? Think how you will feel on the first Lord's Day of 1925 if you have no part in this work. Think again how you will feel if you have done your part and a great victory is won.

Let us, with an abiding faith in Him who has saved us, put our hands to this task and look not behind until it is done, and all the praise shall be His. In this one instance let us crown Him Lord of all.

—R. J. Gresham.

Ashland, Miss.

Baptists are growing faster than the population in every city in the South except Norfolk and Washington. The greatest increase in proportion to growth in population in the leading cities is in New Orleans, where the increase in Baptists is nine times that of the increase in population. This is for the past seventeen years. The only other city that shows up half so well is Louisville, Ky.

ONE THOUSAND REAR GUARDSMEN

Baptist State Convention to be one of a thousand Baptists in Mississippi to underwrite on January 1, 1925, whatever amount we may be short on our 75 Million Campaign quota. He has already paid \$500.00 more than his pledge.

Four other men have agreed to join him. This makes five in all—four preachers and one layman. This one thousand is to consist of men who have already paid their pledge in full. No man should think of paying less than his pledge.

The plan is this: Every man or woman who is willing to be one of a thousand who will pay one one-thousandth of whatever the deficit may be January 1, 1925, will write R. B. Gunter, Corresponding Secretary, Jackson, Mississippi, and authorize him to draw January 1st for one one-thousandth of the amount still due. This must not affect our 1925 pledge.

The Corresponding Secretary will not draw on any one unless: 1. It is absolutely necessary for him to do so in order to obtain the full quota. 2. By so doing the full quota will be secured.

He will not draw for one dollar more than is absolutely necessary. You may rest assured that if he draws, the full quota will be reached. Also bear in mind that the Secretary will collect all he can by some other method, he being one of the thousand and will have to borrow his.

At present, December 3rd, we lack \$560,000.00 of having received our quota. If we should receive no more, a thousand members would have to pay \$560.00 each. If we should receive \$60,000.00 more by January 1st, each would have to pay \$500.00 each. The more we collect the less each will have to pay.

Those who join this group simply say: We would rather pay one one-thousandth of the deficit than for Mississippi Baptists to fail to raise their quota.

Let those who will be one of the thousand who say: Mississippi Shall Not Fail! write the Corresponding Secretary, saying: Draw on me January 1, 1925, for one-thousandth of the deficit; and give your address and the name of the bank on which draft shall be drawn. We earnestly request all pastors to seek out men who will join the Rear Guards.

We need throughout the State the Spirit of our boys in France who said: "We will not come back until it is over over there." Let a hundred thousand Mississippi Baptists say: "We will not quit until Mississippi is over December 1st." The Rear Guard will bring up the deficit.

R. B. GUNTER,
Corresponding Secretary

The Baptist Record

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MISSISSIPPI BAPTIST CONVENTION BOARD

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JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY

P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

THE FATHER

It may be that some of us have been so busy trying to keep others from thinking of God as their father that we have failed to appreciate and appropriate the truth of his fatherhood ourselves. The Bible plainly teaches that Christians are the children of God, and entitled to joyfully call him Father, in a sense that no others can. But that is not our angle of approach at this time. We come at the subject from the other end of the line, starting with God. It is his fatherly disposition and relationship that we now have in mind.

Let us start with a passage of scripture, Eph. 3:14. This like every other scripture passage has to be studied in two ways, first, independently of any and every other passage, and second, in the light of passages containing the same or a related idea. Paul says, "For this cause I bow my knee unto the Father, from whom every fatherhood (family) in heaven and on earth is named." By this he teaches us that the original conception of fatherhood, the first father, the whole family idea with a father at the head of all, was inherent in the nature of God and his attitude toward intelligent beings. This means that we did not transfer the idea of a human relationship to God in order that we might come to a better understanding of him. It means that we did not find in the earthly family a tie which we might apply to God. No, that is just the reverse process. It means that God is the original father, that he first sustained this relationship, and that the earthly family was patterned after this idea: that every family relationship, all fatherhood, in heaven and on earth, was fashioned after the original conception of God's fatherhood. He is the prototype and his relationship to the whole order of being is that of Father.

Now don't let anybody get nervous. We are not here teaching theology; we are interpreting a passage of scripture. Incidentally it might be said that it were better to get our theology from interpreting the scripture, rather than get our interpretation of scripture from our theology. To save anybody from getting nervous, we may repeat that there is a sense in which Christians alone are the children of God. But we are here trying to get at the scripture teaching in this passage about the inherent attitude of God toward his creatures, which forms the grounds of approach to him from anybody, anywhere. It is for this reason that prayer becomes possible and practical. So Paul says, "I bow my knees unto the Father."

It is, possible and might be profitable for us to go back beyond the beginning of time, before the mountains were brought forth, before there was any created thing. Can we think of the time (call it eternity if you wish) when only God was? At that period you will find the Father. In the trinity there eternally exists and has existed the relationship of Father. In the trinity is the pattern and prototype of the family relation. As long as there has been God, so long has there been a Father. In the begin-

ning was the Word, and The Word was with God and the Word was God. The only begotten Son has always been in the bosom of the Father.

God's fatherly attitude toward Christians is no new experience with him. He always had that experience. The same love which he had and has for his Son, he has for those who are believers in his Son. "Jesus said, I made known unto them thy name, and will make it known, that the love wherewith thou lovest me may be in them, and I in them." Every fatherly and filial instinct ought to help us to better understand God.

VERY LIKE A CAMEL

There is not a copy of Shakespeare at hand at this moment but there comes to mind a scene in Hamlet, in which the words of this caption appear: Very like a camel. Unless memory is at fault, Polonius, an old gentleman, very agreeable and suave in company with some one watching the clouds. His friend is pointing out the resemblance of the cloud to familiar objects. He says to Polonius that the cloud is like a mouse, and Polonius replies, "Indeed, very like a mouse." No, says the friend, it is like a weasel, and Polonius replies, "Yea, very like a weasel." No, says his companion, it is like a camel. "In faith," replies Polonius, "it is very like a camel."

Now, this generation of ours is one of radical extremes. We have with us the "putty nose" who will agree with anything you have to say. And we have the man with spikes in his shoes, and on his helmet and pretty much all the way between. He is always looking for something wrong to expose, some position to criticize, some opening for an argument, or a cause for contention. Perhaps the one is the cause of the other, though it may be difficult to say which is cause and which is effect. Anyway we have both, and most likely we have each because we have the other.

This is a nervous age into which we have come. Everybody, or at least many people seem to have the heebie jeebies, whatever that is. We have come to a time where it is difficult to discuss anything calmly, or try a cause on its merits. Somebody gets nervous. This same Shakespeare, whom we have already quoted, says something about the times being out of joint. Atmospheric conditions are electric, and anybody who states an opinion or announces a conviction is in danger of starting something. It is difficult to discuss anything on its merits without getting into personalities or being accused of doing so. Every subject seems loaded, and somebody is ready to "go off" at the slightest provocation, sometimes without any visible provocation.

People have gotten to be afraid to say they believe anything at all, for fear of starting somebody into hysterics. And as a result there are some who go to the other extreme of agreeing with everything you say whether it has any sense or truth in it or not. They want to be agreeable. They are careful not to be suspected of any disposition to give offense. And a cloud may look like a weasel or a camel or a mouse or a house on fire, just anything to please. That may be a very good way to deal with people suffering from dementia. But it is hardly the proper attitude of mind among people who are of sound mind and who are seeking for the truth.

It is a good time to proclaim a wholesome, positive message. It is a good time to refrain from merely criticizing what somebody else says or the way somebody else does. At its best, criticism of other people is only second best. It is only saying, "That isn't the way to do it." A better way is to speak the truth as if there were no other opinion. To be sure it may be necessary sometimes to disinfect your house, and kill all the germs. But it is hard to live in the house while it is going on. And the best way is habitually to open the windows and let in the sunshine and fresh air. If anybody doesn't understand this parable—well, "if ye will inquire, inquire ye."

FAITH AND REPENTANCE

That's an old subject to be sure, but it will come up again and again, and will be with us to the end of time. It's a good subject to preach to sinners, and it's a good thing for saints, including preachers, to get straight in their minds and keep in proper proportion in their theology.

Several years ago I had a brother to preach for me and my church in a protracted meeting. He preached faith all the time and I thought he was one of the very best gospel preachers I ever heard. And I think so yet. He made the plan of salvation the clearest and the simplest I had ever heard. And we had a great meeting. A year or so afterward we had with us in a revival another evangelist, who preached repentance all the time. I thought then and I think now that he was the equal of any evangelist I ever heard. He struck straight from the shoulder; the burden of his preaching was "Repent for the Kingdom of heaven is at hand", and like Jesus he taught the people "Except ye repent ye shall all likewise perish." We had a great meeting, one of the greatest I ever saw anywhere.

Now both these brethren preached the gospel and the Lord blessed them and honored his word. They were complementary (spell that word right, Mr. Printer, and you, dear reader). Each put the emphasis in a different place, and it was well that we had them both. One made the plan of salvation look simple and easy. The other made it hard, and it looked like nobody could get in; but they did. You know sometimes the harder you make a thing to do the more some people want to do it; and the more determined they are to do it.

Just along this line you remember that just before his death Joshua got the Israelites together for a covenant and they were making mighty fair promises and pledges. But Joshua understood the subject of psychology before there were any books written on it. Also he had some good ideas on religion. So he said, "Ye cannot serve Jehovah, for he is an holy God; he is a jealous God. He will not forgive your transgressions nor your sins, etc." "And the people said unto Joshua, NAY, BUT WE WILL SERVE JEHOVAH." Joshua was a good preacher, and he got results, the right results.

Now you know this thing of over-emphasis on one side of the truth, or the other, sometimes makes trouble. There are some people who preach faith all the time and they never preach anything else. And there are people who preach repentance all the time, and they never preach anything else. And it comes to pass that the man who preaches faith all the time and never says anything about repentance begins to think and perhaps to say that the other man is not preaching the gospel. And, as Samantha says, "Vice Versa and the same", the man who preaches repentance all the time and never stresses faith, thinks the other preacher is not preaching the gospel at all. And they both may be right. And they both may be wrong.

I used to know a man who poured his molasses on his plate and used his knife to scoop it up to his mouth without any bread at all. He liked it that way. I don't. I like my bread and molasses mixed, mixed on the outside where I can see that it is in proper proportion. There probably are people that eat their bread without any molasses at all. But somehow I have an idea that a balanced ration is better. That doesn't mean that the ration is balanced on a fork or knife, but mixed in due and proper proportion.

Now if we are not to have spiritual pellagra and gout and rheumatism and all sorts of fermentation and indigestion we had better mix up all our doctrines in proper proportion. More diseases are caused by improper diet than almost anything else. And more theological differences and controversies are caused by one-sided theology and just preaching one thing all the time than anything else. There are some people who think they have a special commission to uphold just one doctrine all the time, and if they don't do it

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if they don't do it

the whole theological structure is going to topple over. And just over on the other side of the theological edifice is another fellow with the same notion about some other doctrine. The truth is that the one is the cause of the other and it is hard to tell which is cause and which is effect. We don't believe in borrowing sermons, but there are some brethren who, if they would trade sermons, and each preach the other man's just once—well some of the bald headed deacons in the amen corner would certainly rub their eyes, wipe their spectacles and look up to see who this is that has got into the pulpit.

TO BRETHREN THORNTON AND MOBBERLY

Again this week we hear from these brethren beloved and esteemed, on the question of women speaking. It does not seem to this writer that any new matter has been introduced into the discussion, and so there is but little to say in response. An exception to this must be made in the case of Brother Mobberly, who gives his interpretation of the passage, which we will notice.

Brother Thornton says he gave an interpretation in his first article and refers us to that. We have read it over carefully and failed again to find an interpretation. That may be all our fault, but it makes it impossible for us to answer it. Brother Mobberly gives it as his interpretation that the prohibition is meant to apply against women's speaking officially and authoritatively. These are his words: "The gist of it is they shall not become authoritative public teachers. There are no women apostles, preachers, pastors or deacons." You can see that he and Brother Thornton do not agree, for Brother Thornton thinks there were deacons and preachers among them, classing Pheba as a deacon and prophesying as preaching.

In answer to Brother Mobberly's interpretation it may be asked, were there official and authoritative speakers among the women at Corinth? Does Brother Mobberly think the church there had some women who had been ordained or set apart to preach and that Paul was rebuking the church and not the women who spoke? The language will hardly permit that understanding. And on the other hand, if they were not authorized by the church to do so, but had simply broken over and done it only on their own initiative and of their own accord, Paul then was not seeking to prevent their speaking officially and authoritatively, but to forbid their making some remarks on their own volition. What was it these women had been doing which Paul says they had no right to do, and which he said was prohibited in all the churches of the saints? There's not a word said about their being authorized by the church to speak, but they are rebuked because they had acted upon the impulse of the moment, and under great emotion.

Had it occurred to you that it is very difficult, nay impossible to draw a line between what is called authoritative and what is not authoritative? Is a woman who is elected by the church to teach a class of men speaking authoritatively or not? Who authorizes one to speak or to teach? When does it become authoritative? Does the election by a Baptist Board confer authority to speak? Is that official and authoritative? Suppose, to take a specific example, the former president of the Northern Baptist Convention, a lady, should come to your church: Would you invite her to speak to your church? Would her speaking be authoritative? She is a licensed preacher; does that make her message authoritative? Is it the setting apart that gives authority; or is it the message itself? Suppose two women come to your church and speak identically the same words; one an ordained preacher, the other not. Is the message in one case, permissible and in the other case forbidden? Where shall we draw the line?

There are ordained Baptist preachers, so called, in the United States who are women. Would you

ask one of them to speak? Why should the fact that she is ordained by some Baptist church to preach, why should that make it improper for her to preach?

Now Brother Thornton may be ready to swallow the whole thing and invite them all to preach. He hasn't said where he draws the line. But Brother Mobberly would limit to unofficial speaking. As for this writer he would put it right where Paul put it and on the same grounds, that they are not to speak, to make a speech, for that is what the women at Corinth had been doing, and which Paul forbids. And the reason he gives is the same today as then and the same the world over: I suffer not a woman to teach or exercise authority over a man, for the woman came after the man and was misled by Satan in Eden.

We hope this discussion may do good by starting people to thinking and studying the Bible. Our only purpose was to fulfill our responsibility by bearing witness to the truth. We would do well to remember what Paul says in this connection: But if any man seemeth to be contentious, we have no such custom, neither the churches of God. Again: "If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you that they are the commandment of the Lord."

QUITE MODERN

By J. F. Love

A brother who would not like to be called a Modernist, has given the public something quite modern. We are glad to say that this brother is sound in the faith, when he confines himself to discussion of the faith. It is when his indignation burns hot against boards and committees that he loses his balance and ceases to be a Fundamentalist and becomes a Modernist. The following quotation from a recent issue of his paper will illustrate this point:

"Judas was not a public speaker. He was a member of a Board—a member of a committee and this thing that we are contending against is not to be feared when it comes out on the platform. It does its deadliest work behind closed doors, on committees and boards manipulating the machinery of the denomination, smothering every expression of opinion and accomplishing its fell purposes in the dark."

It has become a favorite pastime of some suspicious brethren to pour their vituperations on boards and committees. "Judas Iscariot was not a public speaker. He was a member of a Board—a committee", etc. If only Judas had been "a public speaker", instead of a member of "a Board"! Be it understood that Jesus called into existence this Board, this committee, which was, in the eyes of our brother such a menace. It is true that Judas was a member of this committee, but the other members were apostles trusted of our Lord and were in the majority. Jesus himself was the head of this Board or committee. The author of the above quotation does not intimate that the primary defect in Judas was that he was "the son of perdition", but that he was not "a public speaker" and was a member of this "Board"; and he impeaches all the apostles with Judas and all the brethren who are board members. That is a piece of the most daring Modernism that I have read. Mr. Fosdick in his recent book has not outdone this.

It is no sin for one who is "a public speaker" to constitute himself the critic of his brethren indiscriminately! Self-appointed critics may be trusted for a wisdom, a conscience and a faithfulness which cannot be attributed to brethren who are appointed by the denomination to membership on boards supervised by the denomination, and responsible to the denomination for their stewardship in the matters committed to them! That some unworthy men do get on boards and committees no one denies, but no one who is right-minded and right-hearted will for this reason indict boards and committees which according to universal Baptist polity are used by

Baptists to promote the Lord's work. Say all you will to kill confidence in Judas Iscariot, but you had better go slow in trying to kill confidence in Peter and James and John and the other apostles and their successors on boards and committees who constitute the majority.

There is much more in the above brief quotation, but we will let the reader judge of it. It is becoming more difficult for this writer to understand how a brother who loves the truth of Christ, should want to make himself such a monitor among his brethren. He does not confine himself to criticism of exceptional and unworthy men but goes far afield to meet out his judgments upon those who love the truth as much as he does and are doing as much as he is doing to preserve that truth in its purity and spread it to the ends of the earth. I do not underwrite nor ask anybody else to underwrite everybody because he is a member of a board, but I cannot escape the conviction that men whom the denomination chooses to care for the truth and for the work are, as a rule, quite as reliable spokesmen for these as is one who is a self-appointed critic; and I confess, too, that I have a greater confidence in the combined wisdom of a denominational board or a committee composed of men who are trusted by the denomination, after these have sat together in conference and prayer upon grave matters of the Kingdom, than I have in the cap-tandem judgments of a man, though he be "a public speaker", who revels in criticism of his brethren and mounts the platform and regales audiences with his indictments of them, or broadcasts his infallible judgments by means of a personal organ dedicated to such indictments. I believe there is a wiser course to pursue, and one which every right-thinking Baptist should pursue in seeking to preserve and promote the purity of the truth, and the soundness and efficiency of every denominational institution and agency. It is a pity for a brother who has gifts as "a public speaker", who loves the truth, and who wishes to see that truth triumphant over error and victorious in its accomplishments, to seek a following and a confidence as a champion of the truth by hasty and unseasoned speech which not only kills the confidence of some of his admirers in brethren whom his denomination has chosen as members of boards and committees; but also kills the confidence of others in his own opinions upon matters when his opinions are sound and should be followed. These members of boards and committees are chosen by large and representative bodies of brethren who are presumably as good as their critics, and those thus chosen were selected because they are "of good report" among their brethren. I do not know any way to get on a board or committee without being appointed by a representative body. Board members are not self-appointed. They serve without money and without price, and usually without any paper under their control through which to answer their critics.

Doubtless there are a few heretics on some boards, and a few is altogether too many, but if such critics as this one whom we have quoted would, with less spectacular methods, go about helping the truth by a more cordial co-operation with his brethren, and less wholesale criticism of boards and committees, these would co-operate with him in promoting sound views of Christian truth, and in purging these boards and committees of the Judas Iscariots who may, by some method, have secured membership in these. It can be put down, however, that no man who has the proper love for the truth, love for his brethren, and a right reverence for personality and character will be willing to accept wholesale indictments of all Baptist boards and committees, not to say indictments of the apostles. There is something said in the Scriptures about the "accuser of our brethren". Being a member of a board or committee ought not to shield anybody from just and proper criticism, but neither should being a member of a board or committee subject one to unjust and indiscriminate accusations.

(Continued on page 8)

took part in the discussion of church affairs. They are to be more than rubber stamps, sanctioning what men do. To deny them the privilege of discussion would make a farce of congregational government. The whole prohibition is well stated by this same writer in 1 Timothy 2:12-15. The gist of it is they shall not become authoritative public teachers. There were no women apostles, preachers, pastors nor deacons. Positions of authority were limited to the male members.

—E. T. Mobberly.

Shuqualak, Miss.

BREAK GROUND FOR SOUTHWIDE HOSPITAL

Thanksgiving Day Was Utilized in Launching Big New Baptist Project at New Orleans

Ground for the new Southwide Baptist Hospital at New Orleans was formally broken on the afternoon of Thanksgiving Day. The speakers were Dr. B. D. Gray of the Home Mission Board, representing Southern Baptists; Dr. R. G. Lee, representing New Orleans Baptists, and Hon. William Pfaff, president of the Association of Commerce, which body gave the two blocks of land on which the hospital will be erected, who will speak for the business men of that city.

While only the first unit of the hospital will be erected at this time, this will be eight stories and a basement in height, and will provide capacity for 250 beds. Ultimately it is contemplated a total of \$2,000,000 will be put into this institution, giving it a bed capacity of 600, and providing it with a nurses training school, and laboratory facilities that will enable it to carry on experimental work, discoveries in which will be made available to all the other 24 Baptist hospitals of the South.

Contributing to the initial expense of this project will be the Home Mission Board and the Louisiana Baptist Convention, while the remainder will come from the Future Program of Southern Baptists. In the meantime bonds to secure the remaining funds for the erection of the initial unit have been disposed of in New Orleans at par and bearing only 6 per cent.

SOME CHRISTMAS AND NEW YEAR SUGGESTIONS FOR SOUTHERN BAPTISTS

By Frank E. Burkhalter

Every Southern Baptist would like to get the largest possible enjoyment out of the approaching Christmas season and the new year of 1925 and the writer ventures to offer a few suggestions as to how this can be done.

As the first of the Christmas suggestions he would offer that of giving less to our families, sweethearts and friends and a more liberal gift to Jesus Christ and his causes. What more appropriate season could be found for honoring Christ with our means than that which commemorates his birth? Surely those who have not completed the payment of their subscriptions to the 75 Million Campaign might with propriety employ this season for completing that task, and the thousands of others who have finished paying and the hundreds of thousands who did not make a pledge make a special thank offering at this time when the giving of gifts is the order of the day.

In several respects Southern Baptists are pace makers. They lead the South in numbers and the nation in evangelism. In our unadulterated democracy we take great pride. We believe we have the finest body of Christian doctrine in the world. Would it not be an innovation that would bring joy to earth and heaven alike if for once Southern Baptists would match their great doctrine with their liberality and crown the causes of our Saviour with gifts that would relieve them of the pressure they face today and send them forth to larger achievements in the years ahead?

All over the nation today there is a decided slack in missionary offerings. This is true of practically every denomination. Recognizing this,

the Northern Baptists are asking their churches this year for a little less than \$7,000,000, depending upon income from endowments to make up the remainder of the reduced budget upon which their work is being conducted. The Foreign Mission Board of the Northern Methodists has a debt of more than \$3,000,000 and has had to make drastic reductions in its operations. For nine months of 1924 the receipts of the Foreign Mission Board of Southern Methodists have been only one-half of what they were for the corresponding months of 1921. With the debts of our own Foreign Mission Boards our readers are familiar. There is a lagging of interest in missions throughout America that is not justified by economic or any other condition.

What denomination will stem this downward tide and set the pace toward more liberal support in this day when all over the world the opportunity and demand for expansion rather than contraction are greater than ever before? Why not Southern Baptists take the lead in this, as they have led out in many other worthwhile directions? They are amply able to do so. They need only the spirit to do so. And what better season for inaugurating a greater liberality for missions than at this happy, prosperous Christmas tide?

Of the twenty-four leading evangelical denominations of America for the past conventional year, Southern Baptists ranked twenty-first in their per capita gifts to missions and benevolences. Again we observe that we should match our orthodoxy with our deeds, our faith with our means, and "be doers of the word and not hearers only."

A few New Year suggestions would aid in the accomplishment of this result through the 1925 Unified Program:

1. More preaching and teaching of missions on the part of pastors, lay leaders, Sunday School teachers and others.
2. A new emphasis, in season and out of season, on stewardship of means as expressed in regular, proportionate giving on the part of every member of every church at every service, along with a development of a sense of stewardship of time, talents, energy, personality and life itself.
3. Monthly remittances by all church treasurers to their state boards of all funds collected for missions, education and benevolences. The First Church, Shreveport, has obligated itself to send \$5,000 monthly to the Louisiana State Board. Let other churches imitate this example.

4. Wider dissemination of information on the scope, achievements and needs of all our causes through the larger circulation of our denominational papers, tracts, posters and other material, with every agency of the denomination co-operating to this end.

5. Challenging all our people at the hands of pastors, Sunday School superintendents and others to first give themselves wholly to Christ during 1925.

Such a development in our denomination would promote spirituality, liberality, and every other grace that we need, along with a tide of evangelism that would win for the Master hundreds of thousands of new souls at home and abroad. And while this is an ideal, the ideal would not be impossible of attainment if a considerable number of Baptists in each state would only set themselves to the task with a consecrated earnestness worthy of such an end.

TITHING

We think we should tithe because both the Old Testament and the New teach tithing as a minimum basis for our Kingdom finances. One seventh of the Four Gospels, and nineteen out of the thirty-eight parables teach systematic giving.

First—Because, tithing is God's fundamental law—or if you prefer the word, tithing is a fundamental principle; having its origin in the mind and will of God.

Second—Because, you, when you tithe, in a practical common-sense way, acknowledge HIS

OWNERSHIP of all you possess, and YOUR STEWARDSHIP for its use.

Third—Because, tithers soon become conscious that they are in partnership with God. The realization grows upon them that God is the real owner of everything they possess; that they are stewards, and that tithing is simply the acknowledgment of stewardship.

Fourth—Because, the PRIMARY object of tithing is distinctly NOT to get money; it is to BUILD CHRISTIAN CHARACTER. The cornerstone of all Christian character building worthy of the name is a DEEPLY IMPLANTED SENSE OF RESPONSIBILITY TO GOD.

Fifth—Because, the tithing Christian is the over-flowing, happy Christian.

Sixth—Because, tithing keeps the Christian from over-subscribing under the spell of a great appeal.

Seventh—Because, you get a great temporal and spiritual blessing from tithing.

Eighth—Because, tithing takes all the friction out of our Kingdom finances.

Ninth—Because, the Devil don't like the tither.

Tenth—Because, the heavenly joy of giving is gloriously experienced with every dollar you tithe.

—S. R. Whitten.

MISSION STUDY FOR Y. W. A.'s, G. A.'s, R. A.'s AND SUNBEAMS

No changes were made in mission study for Y. W. A.'s, G. A.'s and R. A.'s will take an examination with books closed. Oral tests are permitted for Sunbeams.

LIST OF CHRISTMAS PLAYLETS AND PAGEANTS

Christmas Magic (Playlet for Sunbeams, R. A.'s and G. A.'s)	5c
Think Twice (Playlet for G. A.'s and R. A.'s)	10c
Spirit of Childhood (Pageant for W. M. S., Y. W. A., G. A. children)	15c
The Night Before Christmas (4 adults, 7 children)	5c
Dramatic Pageant of Birth of Christ (Young men and women)	10c
The Christmas Candle (4 adults and 4 children)	25c
Christmas Everywhere (boys and girls)	10c
Christmas at a Mission Station in China (adults and G. A.)	10c
When the Christmas Star Shone (1 adult and 5 children)	10c
Order from W. M. U. Headquarters, 1111 Age Herald Bldg., Birmingham, Ala.	

Dr. A. F. O'Kelly, recently pastor at Hazlehurst, has been called to First Church, Denmark, S. C.

The courts have declared the new slot machines not illegal, but Meridian has passed an ordinance forbidding anybody to buy through them. In other words merchants may own them, but patrons must not use them.

F. H. Beasley, said to be a famous athlete who had lifted as many as twenty men at one time, died last week in Toronto at the age of 28. He had written a book on "Why Athletes Die Young."

W. W. Kyzar preached the Convention Sermon for Arkansas Baptists at Little Rock last week. J. W. Puryear of Jonesboro was elected president.

Brother T. J. J. Spurlock of Summit is not satisfied with renewing his own subscription, he sends also a check to cover the subscription of three others.

The Alabama Baptist brings the information that Dr. C. C. Pugh has accepted the call to Southside Church, Montgomery.

Dr. Throgmorton of the Illinois Baptists rejoices exceedingly that Williamson County in that state ("Bloody Williamson") at a recent election defeated every candidate for office who was in sympathy with the bootleggers.

MR. ROCKEFELLER PROPOSES ADDITIONAL GIFT TO RELIEF AND ANNUITY BOARD

By Wm. Lunsford, Cor. Sec.

It will be recalled that shortly after the organization of the Relief and Annuity Board by the Southern Baptist Convention, Mr. John D. Rockefeller very generously gave the Board \$300,000.00 to be invested as a permanent fund. Recently Mr. Rockefeller addressed a communication to the Corresponding Secretary of the Board, in which he proposed to make another gift of \$100,000.00 if Southern Baptists during the year 1925 would give an additional \$400,000.00. This generous offer made by Mr. Rockefeller we trust will stimulate Southern Baptists to build up their relief and annuity work so as to make more adequate provision for their aged and disabled preachers. The Board has already accepted the challenge on the one condition named above.

A CHRISTMAS GIFT FOR THE PASTOR WHAT SHALL IT BE?

What Christmas present should a church give the pastor? Of course, there are many kinds that could be given, any one of which would be acceptable and useful, but to the average pastor, what would probably be the MOST acceptable, and would bring the greatest worthwhile returns, both to pastor and people?

I settled this question to my own satisfaction long ago, and having talked with many pastors about it before and since I am persuaded that I settled it right. What is it that the preacher must have for his own personal use, without which he cannot do his best work, live up to the expectations of his church, and command the respect and the attention of the intelligent people of the community? Unhesitatingly I reply, BOOKS, the best books, and books of many kinds, old books and new books, the best of the past, and the best of today.

But, alas! how often the preacher is compelled to think of books as a luxury, because the material necessities of his family are such that when the decision is to be made between these and books, the books are reminded that they must wait for a more convenient season, but with a growing and increasing family and often with an all too meagre income that convenient time seems never to come, and pastor and people are sharers in the result.

How I wish that every church in the land would realize that this is fact and not fable, and would act accordingly. How easy it would be to do this thing at once in any church, if the right person would undertake it, and, with God's help, refuse to fail. Such a gift would benefit the church as well as the pastor. Send the money to the pastor, with the name of every giver, and with the statement that EVERY CENT OF IT IS TO BE USED FOR BOOKS, and trust him to buy the best, and watch the result. Perhaps the Editor may be willing to call attention to this matter, and some generous giver may decide that even an editor needs books. If pastors, whose churches remember them would let me hear from them, I might use this material to stir up some of the forgetful churches.

—John H. Eager.

28 E. Mt. Vernon Place
Baltimore, Md.

THE PREPARATION OF PROPAGANDA

(A student's notes on chapel talk made by Dr. W. H. Davis before the S. B. Theol. Seminary, Louisville, Ky., Dec. 3, 1924.)

Scripture Reading: Luke 24, verses 13, 15, 27, 32, 44, 45, 49.

Time: The central part of Christ's ministry after resurrection.

Jesus: "Prepared Propaganda" in the following ways:

I. His Own Perfect Personality.

We feel the need of a perfect example. Christ

fills the need. He was intimately associated with his disciples. On the walk to Emmaus the two disciples felt their hearts "burn" within them when Jesus unrolled to them the fulfillment of O. T. prophecy. It was Christ's personality kindling them.

II. Perfect Instruction.

During Christ's life his disciples misunderstood him. He now opens their mind (verse 45) so that they can understand as they never could before, the Deity of Christ as identical with the Deity of God. Christ is here his own exegete. John says that Christ Exegeted himself from the Father. The Father did not expel Jesus Christ from heaven. But more:

The Gospels are not private explanations of Christ according to the Gospel-writers. They were Christ's own explanation, or interpretation of himself and his mission to the disciples. The apostles quoted scripture passages which Jesus had interpreted to them. Illustration: The Eunuch did not pick up his roll at random and, happening on the passage, Isa. 53 begin to be puzzled about it. The apostles had been preaching Isa. 53 all around, and the Jews had been denying the interpretation the apostles gave it. The Eunuch must have heard some of this preaching. Philip, beginning there, explained to him what Jesus had made plain.

III. The Preparation by Means of Power.

Jesus Christ's instructions to his disciples included the command (verse 49) not to leave Jerusalem until they got themselves clothed with POWER from on high.

"MORE ABOUT WOMEN"

I am glad to read in this week's issue of the Record your splendidly written editorial on what Brother E. T. Mobberly and the writer had to say about your editorial of November 6.

I wish you had singled us out so that each of us would have known just how to come back. But all right, here goes again.

I note that you say—

1. . . . "The brethren who object to it do not give an interpretation. Neither have we ever seen any other interpretation". Read the writer's article over again beginning towards the close of the article with the words, "How, then, can we understand this if we don't interpret it literally? By interpreting it in the light of other Scriptures bearing on the subject". From here on to the end of the article is an interpretation. Read it. An application of it will be found in our churches, our associations, our conventions and other religious gatherings.

2. The second reference you make is when you say "One of the brethren seems to think" (he does not "seem" to think so, he does think so), "that a strict application of the Scripture would prevent a woman's singing in a church or making a sound of any kind. Now this notion would never enter anybody's mind who pays attention (boldface mind) to the reading, which says, 'It is not permitted unto them to speak'; and 'I permit not a woman to teach a man'. (Where did you get this quotation?) "All you have to do this is to read the language".

All right; what does silence mean? What would break it if singing does not? When my father used to say, "You children keep silence, for I will not permit you to speak", if one of us whistled or spoke or made any noise we got the idea from him at once that we had broken silence.

You also bring in 1 Timothy 2:8, "I desire therefore that the men pray in every place, lifting up holy hands, etc.", by calling attention, and rightly too, to the fact that the word for men here means men exclusive of women". Yes; but like the other passages literally interpreted and applied, would go further than you would go. Just as andras means literally men as exclusive of women so the words en panti topo, literally means that the men shall pray in every place. It would require that they do the praying in "the

women's meeting". That is what it means literally. Look into it and see.

Let us now come back to what the writer said in his article last week: "It strikes me your position is not tenable for two reasons:

1. Because there is no Scriptural warrant for segregating a church from 'a mixed public assembly where women must not speak' to 'a woman's or young people's meeting where they may speak.

2. Because to make a literal application of these passages you rely on for your position will carry the question further than even you would go". How about it?

Yours fraternally,

—M. K. Thornton.

THE WOMEN AGAIN

In the editor's reply to my recent published article in opposition to his editorial on the woman question, he demands an explanation shall be made of the exact meaning of the Scripture on this subject. I am glad the demand is made. This is just what is needed. In my former article I was paving the way for this. In order to get at the meaning there seemed to be need of some preparation. At least three propositions were granted by the editor, necessary to understand this or any other Scripture.

1. Because one has another interpretation he is not necessarily, "undermining the Scripture". Every man's right to read and interpret the Scripture for himself is a principle that can not be too often emphasized. There is no person, whose interpretation I should have more respect, than the editor of the Record. I am glad, however, I can reject his interpretation, and yet be a believer in the Scriptures.

2. The Scriptures are not always to be taken literally. The editor insisted we must let the Scripture mean what it said. Literally the prohibition is for women to "keep silent". He allows the writer to tell us this prohibition is not absolute, but confined to speaking. The editor even desires to modify this further by confining it to speaking in certain kind of meetings. He at least allows the principle of modification or explanation or meaning. All desired is to get the real meaning.

3. The matter of saluting one another with the holy kiss seems foreign to the discussion, as the editor sees it. If the editor will think a little he will readily see it is very pertinent. In the first place this injunction is not to be treated as a joke. To treat it as such is to discredit the Scriptures. It was written in all seriousness, and was intended to be observed literally to those to whom it was written. The editor says it was written to the brethren. It may have been, but does not say so. It was written to the church at Corinth, to whom the rest was written. The editor somewhat reluctantly grants there was a local application. That we may obey the injunction by shaking hands, etc. He declares this principle is dangerous, and paints in lurid colors the dangers that might come from a wrong use. He is quite correct. But this is equally true of the principle of private interpretation of the Scripture. If the principle of local application is true in the kissing proposition, it may be true on the woman question. It is very well known that this whole chapter is directed against some very serious abuses in the church. Practically none of these conditions are found in churches now. The parting injunction, "let everything be done in decency and order" is the general principle. It is entirely possible the women had not been observing this principle, and the apostle uses strong language on purpose. That there is nothing inherently wrong in a woman telling her Christian experience publicly, is clearly shown when Jesus demands the woman healed of the issue of blood, shall even against her desire, publicly proclaim the fact. The Holy Spirit used women to prophesy, as is shown in numerous incidents. Directions are given as to how they should pray and prophesy. The very fact of congregational church government indicates women

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ENLISTMENT

By Mrs. R. B. Gunter

The great subjects of Personal Service, Missions, Stewardship, Publications, or sources of Information, and Enlistment are so closely interwoven; with Evangelism over all and the object of all; and Prayer underlying all and the means of accomplishment of all—that a consideration of one leads into all the others. If all church members were evangelized, that is if they were all Christians, well informed, real Stewards for God, thereby living lives of personal service every day, there would be no need of enlistment. And all Christians could be engaged in the evangelization of the world which is our rightful service.

Our ideal for church membership is that every member shall be God's Steward, which covers the whole—Information, Personal Service, Missions, Bible Study, Prayer, right giving and right living; and because this condition does not exist and maybe to our way of thinking never will exist, that is no reason for lowering our ideal. We should not set our goal to reach half our people or two-thirds of our people but always all our people. "It can't be done?" Why of course it can't, as long as we say it can't. How can we pray "Thy Kingdom come" and say, "Let the whole earth be filled with His glory" as long as we attempt to limit God's power? and that is just what we do when we say it can't be done when God has commanded that it shall be done, "Teach them to observe all things, whatsoever I have commanded you; and lo I am with you always, even unto the end of the world". Isn't that enlistment in full? But we forget the "and lo I am with you" and often and often go about it without even asking God's help and with the "Well—I'll try this for my church—but—I know—it won't do any good", attitude. Now that is a long expression for an attitude but maybe sometimes that is what is the matter with our attitude—the expression is too long!

I have no criticism to offer on any method of enlistment that may win one. I have worked in the small country church, the small town church, the larger town church, the large town church and the problem of enlistment has loomed large, too large in them all and the people are much the same in them all—"good, bad and indifferent". I just said that because it is a convenient quotation. The bad have been so few as to be almost non-existent, the good have been many, but the indifferent—their name is legion. We'll say, "Our church work is going dead, we must have a social and liven things up a little", and we proceed to stew about and have a lovely social and invite and implore and beg and obtain Mr. and Mrs. Indifferent and all the Indifferent children and all the Indifferent Cousins and Aunts and Uncles and friends and neighbors and in-laws and they all come and have a glorious time, and we try to tell them about our work in a most attractive way, but they are still indifferent and they go away and they come again—when we have another social. I would not disparage the social. We should have more meetings to know our neighbors better and a few have been enlisted for real service in this manner perhaps, and it was worth while doing it all for the few. But people who come for an occasion are not enlisted. Their in-

terest is like the flash by which a picture is made, intense and brilliant while it lasts.

But I hear you say, "Tell us not those things which we know so well. Tell us how to enlist people". In long gone days they followed Jesus because of the loaves and fishes and when they were not they fell away until Jesus said to His disciples, "Will ye also go away" and they said "Lord, to whom shall we go?" They realized that Jesus filled the supreme need of their lives better than anything else could fill it. We should put before all people the "To whom shall we go" spirit. Lord, if we have not thee we have nothing. Show to others by our life and works that we make Jesus Lord as well as Saviour that in all things we give him the pre-eminence.

If Jesus came down from the Mount today and we spoke to Him apart and said, "Master why could not we cast him out—this demon of indifference", would he make answer, "Because of your unbelief"—and this kind goeth not out but by prayer and fasting—this demon of indifference.

If we are truly interested in the unenlisted, if we want them for their benefit, for their development and for the glory of God and not just to discharge an obligation to our church and be quit of an irksome task, we can get them.

Christian people everywhere need deeper spiritual insight into the great privileges which God's people have. "Eye hath not seen, ear hath not heard, neither hath entered the heart of man the things which God has in store for those that love him", doesn't mean just the things we'll have when we get to Heaven, but things we may have here and now if we claim them through the great privilege of prayer, the great power which we have through the Spirit that maketh intercession for us and whom we disregard because we do err not knowing the scriptures and the teachings concerning the Holy Spirit. Small wonder then non-Christians and indifferent people think they get about as much out of life as those of us who consider ourselves enlisted, for we have starved our spiritual selves and have not had the courage of faith to claim God's promises and to know that He means what He says in His word about answering prayer, and to know that every wonderful experience which we have, every glimpse we have of the glory of being permitted to have part with the Father, every uplifting vision which comes to us is meant to be intensified and multiplied by being transmuted into service.

When we learn the meaning of the Christian's heritage on earth and live the fuller Christ life, then indeed will we "Let the whole earth be filled with His Glory".

What are you doing these December days to "let the whole earth be filled with His glory"?

The Lee County Association held a W. M. U. Rally in Tupelo on November 20th. Reports from all associational officers showed growth along all lines this past year. Brother Bryan Simmons was present and gave a great message on "Emergency Workers". Mrs. John W. Brown is the efficient Superintendent.

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Quite a number of friends are growing a bit impatient with this office on account of delay in receiving mission study seals. Bear in mind, beloved, it takes some time to make changes in big businesses—and our mission study has grown to be a mighty big thing. The seals have not yet come in. Just as soon as they do, all orders will be filled.

QUITE MODERN

(Continued on page 5)

I believe I speak for many when I say I covet the fellowship, the help and co-operation of men who love the truth as I believe the writer quoted does, but I fear the consequences to the truth of a divided brotherhood, and especially when division is prompted by unjust criticism of men who for the love of the Lord are willing to serve their denomination without charge as members of boards and committees. I am not a member of any board or committee, but I have sat through many, many board and committee meetings, and I declare to the Christian public that I have never discovered behind any "closed doors" such sinister designs and "fell purposes in the dark" as is charged. If any board or member of a board, any committee or member of a committee, any church or member of a church, is unsound or unfaithful in dealing with the truth of the gospel of Christ, let such be dealt with, and dealt with positively by the denomination and the agencies which have the authority to do so. Let all those who have knowledge of such unsoundness and unfaithfulness quietly and in meekness of spirit bring their proofs to the particular church or agency and re-enforce proofs by their personal presence, testimony and persuasion. It may take a little time to do this, but it will take less time than it will for an individual to accomplish it by his personal attacks not only upon the heretic, but upon men and women who are trusted by their denomination and at the request of which they are members of boards and committees which have as little use for heretics as our friend, and that is little enough. A man may not get as much public notoriety by this quiet procedure as he would get by some other means, but he will get results which cannot be secured any other way, and results are what we want when we deal with matters which corrupt or promote the truth.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

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—Reporter.

FIRST CHURCH, VICKSBURG

"The Lord hath done great things for us, whereof we are glad." For the fourth time since he came to us seven years ago our beloved pastor, Dr. J. C. Greenoe, has conducted a series of meetings here without outside help except as to the singing, and every time the Lord has graciously blessed us. During the meeting just closed there were fifty-one additions to the church. Brother J. Fred Scholfield, musical director of the First Baptist Church, Birmingham, led the singing. The Holy Spirit blessed this gospel preaching

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But he hath also brought great sadness to our hearts. He hath taken unto Himself our dearly beloved brother, Hardy Jones, who just before the meeting closed, "fell asleep". Of all our members it seems that he could least be spared. As deacon, Sunday School teacher, conducting prayer meeting, or regular service, organizing classes, doing campaign work, visiting the sick, comforting the distressed, contributing of his means and above all, leading others to his Savior, Brother Hardy Jones was ever at his post of duty.

The Lord hath taken away; blessed be His Holy Name.

—B. W. Griffith.

A unique and interesting program was given by the B. Y. P. U. and the Builders Class of the Fifth Avenue Baptist Church for 7 o'clock Thanksgiving morning. The program is as follows:

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Thanksgiving Greetings—Judge J. E. Davis.

Anthem "Awake"—Senior BYPU.
Why I am Thankful—(Informal Service).

Song, "My Faith Looks Up to Thee"—Congregation.

Closing Prayer—J. D. Caperton.

This early hour was chosen to enable those who will not have a holiday to take part in religious services on Thanksgiving.

—Venitia Ethridge.

You'll Get a Letter for Christmas

Our Christmas Activity this year for the B. Y. P. U.'s is to build a Ministerial Cottage for Clarke College. We are all enthusiastic over this proposed "Good Deed". There are a number of married preachers going to Clarke College, and others who would go if they could have a house free to live in. Other organizations have been interested in this "house building" and now eight of these cottages are up and being used. We want to add the ninth, built out of good No. 1 lumber, painted and equipped with light and water. The B. Y. P. U.'s of Mississippi never fail, and we know that they are going to respond this Christmas. It will mean a free will offering from each B. Y. P. U., Junior, Intermediate, Senior and Adult. This offering to be above and in addition to any pledge made to the 75 Million Campaign. We are sending this week to every B. Y. P. U. a letter explaining the plan and giving a picture of the house we will build. If the matter is not presented in your B. Y. P. U. next Sunday, suppose you bring it to their notice. All offerings are to be sent to Auber J.

Ready and Welcome

The long needed and long promised New Training Book—

Teachers That Teach

By DR. AMOS R. WELLS

MORE than a tasty tonic—it's a veritable dynamic for teachers. In most delightful and convincing language, the author tells not only how to prepare the lesson, but how to teach it. Better still, there's an indefinable something in his message that stirs your heart and makes you long to be a real teacher. As book 4 in our NORMAL Course it takes its place along with "The Seven Laws of Teaching." If you already hold seal 4, you will want also to study this new, crisp, vigorous book. Cloth, 75c; paper, 50c.

Our Slogan—50,000 New Diploma Holders in 1925!

Yours for Trained Teachers,

P. E. BURROUGHS, Educational Sec'y

Order
Teachers
That
Teach
Today

Baptist Sunday School Board

161 Eighth Avenue, N. Nashville, Tennessee

BAPTIST SUNDAY SCHOOL BOARD
NASHVILLE, TENN.



Wilds, Oxford, Miss. The cottage is to cost about \$800.00, and will be a real HOME.

A Tiny Mouse Did It All

In Aberdeen, Scotland, a mouse crept between two cables at the city's power station, with the following results:

Doors blown off and machinery wrecked.

City plunged into darkness. Shipping held up because the swing bridge could not be operated. Incidentally, the poor little mouse was a 100% casualty.

Moral: There is a MOUSE sometimes between the connecting cables of God's Power House and His work on earth, and the result to kingdom advancement is, praying is little, giving is less. The world is still in darkness, and we move slowly in giving it the light. Incidentally, the MOUSE is dead. Have you a mouse in your church? Is it YOU?

A physiologist came to a hard working Irishman toiling, bare-headed in the street.

"Don't you know," said the physiologist, "that to work in the sun without a hat is bad for your brain?"

"D'ye think," said the Irishman, "that Oi'd be on this job if Oi had any brains?"

Questionnaire

(B. Y. P. U. News)

Did you know that there was a streak of laziness in every person who doesn't keep up their Daily Bible Readings? And there are other facts too.

Did you know that it is the easiest thing in the world to be a Standard Union if you want to? The trouble is, getting to the place where you really want to be A-1.

Are you keeping up your Schedule of Activities and marking them? There'll come a time some day?—Poplarville next year.

Poplarville is the meeting place of the District B. Y. P. U. Convention for District Five next year. The other districts have their meetings: District Six, Silver Springs, Pike County; One, Yazoo City; Two, Shaw; Three, New Albany; Four, Kosciusko.

Mr. and Mrs. J. E. Lambdin, B. Y. P. U. Secretaries of Alabama, will be with us in our State Sunday School and B. Y. P. U. Convention at Tupelo in March.

Let every B. Y. P. U. member be a loyal B. Y. P. U. member by pledging and paying regularly during 1925 to every cause fostered by your church.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

MRS. A. J. AVEN, President, Clinton
 MRS. R. L. BUNYARD, 1st Vice-President, Madison
 MRS. F. M. DOUGHTY, 2nd Vice-President, Shaw
 MRS. C. LONGEST, 3rd Vice-President, University
 MRS. J. K. ARMSTRONG, 4th Vice-President, Louisville
 MRS. MAX EMERY, 5th Vice-President, Overt
 MRS. I. L. TOLER, 6th Vice-President, Gloucester

MRS. A. J. AVEN, W. M. U. Vice-President, Clinton
 MRS. D. M. NELSON, Recording Secretary, Clinton
 MISS FANNIE TRAYLOR, Young Peoples' Leader, Jackson
 MRS. D. M. NELSON, College Correspondent, Clinton
 MRS. J. L. JOHNSON, Training School Trustee, Hattiesburg
 MRS. W. J. DAVIS, Margaret Fund Trustee, Jackson

MISS M. M. LACKEY, Editor and Corresponding Secretary, Jackson
 MRS. HENRY P. BROACH, White Cross Work, Meridian
 MRS. FRED HAMMACK, Mission Study Leader, Flora
 MRS. HENRY P. BROACH, Personal Service Leader, Meridian
 MRS. R. B. GUNTER, Stewardship Leader, Jackson
 MISS M. M. LACKEY, Editor W. M. U. Page, Jackson
 MISS M. M. LACKEY, Treasurer, Jackson

MRS. R. L. COVINGTON, 1st District, Hazlehurst
 MRS. H. L. MARTIN, 2nd District, Indianola

OTHER MEMBERS EXECUTIVE BOARD

MRS. Wm. B. JONES, 3rd District, Baldwin
 MRS. E. L. CARPENTER, 4th District, Crawford

MRS. W. J. PACK, 5th District, Laurel
 MRS. E. W. HEWITT, 6th District, Summit

ENLISTMENT

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Order
Teachers That Teach Today

Our Slogan — 50,000 New Diploma Holders in 1925!

Yours for Trained Teachers,
P. E. BURROUGHS, Educational Sec'y

Baptist Sunday School Board

161 Eighth Avenue, N. Nashville, Tennessee

BAPTIST SUNDAY SCHOOL BOARD
NASHVILLE, TENN.



Wilds, Oxford, Miss. The cottage is to cost about \$800.00, and will be a real HOME.

A Tiny Mouse Did It All

In Aberdeen, Scotland, a mouse crept between two cables at the city's power station, with the following results:

Doors blown off and machinery wrecked.

City plunged into darkness.

Shipping held up because the swing bridge could not be operated.

Incidentally, the poor little mouse was a 100% casualty.

Moral: There is a MOUSE sometimes between the connecting cables of God's Power House and His work on earth, and the result to kingdom advancement is, praying is little, giving is less. The world is still in darkness, and we move slowly in giving it the light. Incidentally, the MOUSE is dead. Have you a mouse in your church? Is it YOU?

A physiologist came to a hard working Irishman toiling, bare-headed in the street.

"Don't you know," said the physiologist, "that to work in the sun without a hat is bad for your brain?"

"D'ye think," said the Irishman, "that Oi'd be on this job if Oi had any brains?"

Questionnaire

(B. Y. P. U. News)

Did you know that there was a streak of laziness in every person who doesn't keep up their Daily Bible Readings? And there are other facts too.

Did you know that it is the easiest thing in the world to be a Standard Union if you want to? The trouble is, getting to the place where you really want to be A-1.

Are you keeping up your Schedule of Activities and marking them? There'll come a time some day!—Poplarville next year.

Poplarville is the meeting place of the District B. Y. P. U. Convention for District Five next year. The other districts have their meetings: District Six, Silver Springs, Pike County; One, Yazoo City; Two, Shaw; Three, New Albany; Four, Kosciusko.

Mr. and Mrs. J. E. Lambdin, B. Y. P. U. Secretaries of Alabama, will be with us in our State Sunday School and B. Y. P. U. Convention at Tupelo in March.

Let every B. Y. P. U. member be a loyal B. Y. P. U. member by pledging and paying regularly during 1925 to every cause fostered by your church.

Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSON

Sunday, December 14, 1924

By R. A. Venable

The Raising of Lazarus. John 11:1-44.

Scriptural Lesson: John 11:31-34.
Golden Text: "I am the resurrection and the life." John 11:25.

Introduction: The heart of the lesson is in the golden text. To fully appreciate the miracle, the whole chapter must be studied. The circumstances of this last sign of Jesus recorded in John's gospel are given in Vers. 1-30. The background of this most striking exercise of divine power is a foil, giving luster to this most illuminating and inspiring performances of our Lord's earthly ministry. As the way of approach to the study of the lesson the golden text must be considered and appreciated in the fullness of its content. It was spoken to Martha, who had avowed her faith in the corporeal resurrection in some far-off day. She has faith in this future event. From this she found little comfort in her distressing bereavement. Jesus calls her faith away from a physical event which is to take place after the elapse of the ages and centers it in himself.

"I am the resurrection and the life." Victory over death is a moral work, and not a physical fact. It is a personal act, an achievement of Jesus himself not dependent upon the contingencies of time, nor the conditions of life. It finds its source in the personality of Jesus himself. Resurrection and life are invested him, and are effected by the outgoing of his personality. "Apart from him there was neither resurrection nor life. He carried with him and possessed there and then, as he spoke with her, all the force that went to produce life and resurrection." (Dodds.) This vitalizing power is made over to the believer in his union, and becomes the organ through which the life-giving and resurrective power passes over to the believer.

"He that believeth in me, though he die, shall live, and every one who liveth and believeth on me shall never die. Believest thou this?" (Ver. 26.) The spiritual life which he communicates to his own is for them, if they are dead, the pledge of a return to corporeal life; and on the other hand, while still living, they are raised by it above the passing incident of physical death. (Godet.)

Jesus would drive home to the heart of Martha, that in him the dead still live, and the living will never die. All who believe in him are sheltered from him. "I am the resurrection and the life," lifts Martha's thought from the fact of a momentary and corporeal resurrection to the vitalizing principle, spiritual and permanent, inherent in him, which gives his personality its rightful place in the miracle of raising

Lazarus from the dead. The religious significance and value of the miracle comes of potency of his matchless personality and the superlative importance of his being in the realm of the moral and spiritual order of being. With such a disclosure of his person and the position he occupies in God's redemptive plan, he seeks to console Martha, Mary, and all of his believing ones. We may confidently accompany him to the grave of his beloved, dead friend to witness not a miracle, but a sign of the excellences of him who has the keys of death and the invisible world.

After her interview with Jesus outside of the village, Martha goes away to call in secret her sister, Mary, who had remained in the house. Lest some enemy of Jesus might hear or that a throng might attend her to an interview which was too sacred to be disturbed by the presence of her friends, Mary arose at once followed by her friends, supposing she was going to the grave of her brother to weep. Mary overcome with grief could only repeat what she and Martha had thought, "If thou hadst been here my brother had not died." Prostrate at his feet, addressing him not with words but with tears, the language of a broken heart, all the more appealing because of the Jews who were weeping with her, Jesus "groaned in spirit and was troubled." The words "groaned in spirit" is an expressive strong feeling, but not necessarily "indignation." Strong feelings do not always take the form of indignation, and least of all, under conditions so pathetic, the feelings must have been consonant with verse 3.

"Jesus Wept." The passage is difficult and there are a variety of views as to its meaning. We may observe that this agitation was in some way associated with the weeping of Mary and those with her. This is evident from the use of the word "therefore." The relation seems to be one of causality.

Again the same relation is indicated by the expression "When he saw Mary weeping." This induced the extraordinary emotion which seized him at this moment. Beside this deep emotion finds its place in his spirit, not in his soul. "The soul is the seat of the natural emotions, while the spirit is the domain of the higher appertaining to the relation of the soul to the divine." Probably the explanation of Marcus Dodds is the best to be had. "It was the darkness between God and his creatures that gave room for, and was filled with their weeping and wailing over their dead. It was the deeper anguish into which mourners all plunged by looking upon death as extinction, and by supposing that death separates from God and from life, instead of giving closer access to God and more abundant life. It was this which caused Jesus to groan in spirit. He could

not bear this evidence that even the best of God's children do not believe in God as greater than death and in death as ruled by God. The scene of those before him who trust in God, weeping, as those who are without God and without hope in the presence of death, filled him with inexpressible horror.

This unutterable anguish of spirit prompts him to end the scene, which to him was more than one of sorrow over the loss of a loved one. "Where have you laid him?" sounds the note of advance in the consummation of the purpose already expressed. "I go that I may awake him, out of sleep." (Ver. 11.) The answer, "Come and see," was spoken in ignorance of the purpose which prompted Jesus to inquire, where the dead form of his personal friend had been laid.

This brings us to one expression which is set apart to itself in one single verse, "Jesus wept." (Ver. 35.) The union of his human and divine nature into one personality made him all the more sensitive to the ills and evils incident to human life. This sympathy was enriched by the greatness of his Personality and the immaculate perfection of his character. As we behold Jesus weeping with these broken hearted sisters we pause in admiration and praise for the presence of one whose holy grief consecrates all of our sorrows, when we stand by the side of the grave of our dead. There is more comfort to the bereaved heart in the tears of Jesus, at the grave of Lazarus than in the words which called him from the mysterious chambers of the dead. The tears and sympathy of him who "is the resurrection and the life," get their potency and their value from the greatness of his Personality. The Son of man, and Son of God, here leaves a heritage of comfort to all his bereaved ones for all time.

The tears of Jesus were interpreted by some of the Jews as the measure of Jesus' love for Lazarus. "Then said the Jews. Behold how he loved him." "And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man, should not have died?" (Vers. 36-37). When Jesus reached the grave he found, "It was a cave and a stone lay upon it: Jesus said take ye away the stone." The authority so soon to call from behind the gates of death the one who was loved and lost for a while, commands that the stone be moved from the door of the sepulchre. The promptness of the response to this command filled the heart of Martha with dismay. Martha ignorant of the purpose of the stone's removal, doubtless, thinking Jesus wished to take a look at the remains of his dead friend, out of her impulsive and sensitive nature, deeply felt the impropriety of the stone's removal. The power of decay had gone too far now for the body to be exposed to the public gaze. Her former expression of faith and hope reinforced by the language of her Lord seems now to have been forgotten. Her language and her feelings were determined by the circumstances of the situation.

"Martha saith unto him, Lord by this time the body is offensive, for

he hath been dead four days." In a gentle rebuke Jesus seeks to call her back to the solid foundation of perfect trust on which he set her faith in Vers. 23-27. "Jesus saith unto her, said I not unto thee, that, if thou believest thou shouldest see the glory of God." (Ver. 40.) In the presence of the manifest signs of dissolution already commenced, Jesus exhorts her to a supreme act of faith, by giving her his promise as a support. She has already climbed the arduous slopes of the mountain; only one last summit to reach before the spectacle of the glory of God, of life triumphant over death, will display itself to her eyes. Man would always see in order to believe. Martha is called to give an example of the opposite course: to believe in order to see. (Godet.)

"So they took away the stone, and Jesus lifted up his eyes, and said, Father I think thee that thou hearest me. And I know that thou hearest me always: But because of the multitude standing around I said it that they may believe that thou didst send me." (Vers. 41-42.) When and where Jesus made the prayer we have no means of knowing. What the contents of the prayer were we are not told. It was a prayer uttered in the presence of the "multitude standing around", and offered in the assured confidence that the Father would answer. The unbroken communion of the Father and Son was such that the will of his Father was his will. He was moved by the uniform consciousness of the Father's presence, power and sanction of all he did. "By rendering thanks to God on this day, in the presence of all the people, even before, performing the miracle, Jesus positively calls upon God to grant or refuse him his co-operation. In the fact of such a prayer God must be recognized as the guarantor of his mission or as the accomplice in his imposture. If Lazarus rises and comes forth at the call of Jesus, it will be God who has displayed his arm; Jesus will be recognized as sent by him." (Godet.) When his words of thanksgiving had been spoken with uplifted gaze into Heaven from whence came his strength and in the full consciousness of the will of the Father, now to be expressed in manifestation of the glory of God.

"He cried, with a loud voice, Lazarus come forth." Literally "Lazarus hither out." (Ver. 44.) (1) His voice was loud and clear in the presence of the multitude. (2) It was spoken to the dead Lazarus. Lazarus had not ceased to be. The continuity of his being was not broken by death. Death was only an incident in his life. Jesus speaks to the departed soul of the dead Lazarus, who was conscious of his own personality, though his relations of the material world order had been broken by the ruthless hand of death. (3) Lazarus is not beyond the range of hearing the voice of the Son of God. The ceremonies of the dead neither dulled his hearing nor paralyzed his powers of response to that voice which called him from the confines of the sheeted dead. (4) The voice was an exercise of that universal dominion of the Son of

God, who and death, can open can shut. (one who has power who all their life 2:14.) (5) Lord of life is the creative word of which the pledge. of the mat the Son of C ergy is stor ing the da pleted. All vails in pain ness of their

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God, who has the keys of Hades and death, who can shut and none can open and open and none can shut. (Rev. 1:18.) The voice of one who has dismantled him of his power who holds the children of men all their life time in bondage. (Heb. 2:14.) (5) It was the voice of the Lord of life and of death. His word is the creative word, the regenerative word and the resurrection word of which the raising of Lazarus is the pledge. His voice is expressive of the matchless power resident in the Son of God. The omnipotent energy is stored up in the Son, awaiting the day of redemption completed. All nature waits and travails in pain until now, in the fullness of their glorious inheritance.

The response of Lazarus was prompt. He came forth from the realm of the departed awakened by the voice of him who commanded and with the command imparts the strength to obey. He that was dead came forth, bound hand and foot with grave clothes, and his face was bound about with a napkin. "Jesus saith unto them loose him and let him go." (Ver. 44.) Stripped of the habiliments of death and the grave he was restored to the weeping sisters, none the less qualified by his four days residence in the realm of departed souls, to take up again the tasks of life, subject to all the conditions incident to the life of men in the present world. So far as we know his experience in no way balances for the world of time and sense. We find in this miracle a large field for the play of the imagination. Tennyson enters this field:

"From every house the neighbors met,
The streets were filled with joyful sound,
A solemn gladness even crowned
The purple brows of Olivet."

We are told nothing of the joy of Mary and Martha, nothing of the tide of gladness that swept the little village of Bethany. The reticence of Lazarus we could half regret. How many questions he could have set at rest, had he detailed his experiences from the time of his dissolution, until he heard the authoritative and life-giving voice of the Son of God, which called him from the chambers of death to the world of the living men. Did he see things unlawful to utter? Did he catch visions too transcendent for human speech to describe? Scenes too sacred and rapturous, for the purblind eyes of earth to look upon? Were the splendid possibilities and excellences of the human soul limited in the world of time and sense, or shut up to silence here given their freedom of expression and abundant realization there? Did he recognize his friends who preceded him to the land of the departed? What was his concern about the final destiny of those living still upon the earth? Had he any desire to return to the land of the living and his loved ones? Did he bring no message from the clime of mystery? His lips were sealed. Curiosity must bide its time. We shall know some time. God's own good time.

The effect of this miracle was far reaching. "Many of the Jews which came to Mary and beheld that which he did believed on him. But some of them went away to the Pharisees and told them the things which he had done. From that day these Pharisees took counsel that they might put him to death." (Ver. 53.)

It must be borne in mind the raising of Lazarus was in no sense a case of resurrection. It was nothing more than a restoration to natural life. He was subject to all the laws which govern men in the present state of our being. He could hunger, thirst, get tired, grow old and die. His spirit was reunited with the body which it formerly inhabited, through which he was put into correspondence with the present world. His body was still of the earth, earthy. Raising him from the dead did not break his relation to the first Adam, nor conform him to the type of the second Adam, the head of a new spiritual posterity, the man from Heaven. After his return to earth he still bore the natural body, and not the spiritual body.

The raising of Lazarus, its circumstances and the method employed by Jesus in its accomplishment sets the seal to the conscious existence of the dead in Christ. The arguments for the immortality of the soul from the days of Plato to the present time, are rendered useless in the light of this stupendous transaction at Bethany in calling back from the domain of departed spirits one single soul. The restoration of Lazarus to the walks of men to live again with his fellows, to walk with them, and talk with them, was far more convincing than all the human reasoning.

The calling of Lazarus from the land of mystery, lying upon the western frontier of our earthly life shows the far flung lines of Jesus' universal domain. The Lord of the living and the dead, commands the spirits, whose habitation is the world invisible, and the moral intelligences throughout God's universe, they hear, heed and obey.

Hiking has become very popular among the Hillman girls. Almost every afternoon groups go out to view the beauties of nature in the Autumn leaves, and at the same time develop strong physical bodies.

The Hillman Y. W. A. is helping to pay the way of four foreign girls who are in this country preparing for mission work in their own country. Hillman was asked to raise \$15.00 each half-session. In a drive which they called Sisterhood Special Week, the girls entered heartily into the plan and raised the first \$15.00 in a very short time. Three of the Sisterhood Special girls are now in the Louisville Training School and the other is in the hospital recovering from exposure and persecution to which she was subjected before coming to this country.

A magazine writer tells us that a dog fills an empty space in a man's life.

This is especially true of the hot dog.—American Boy.

BIBLE STUDY

The study of God's Word is greatly neglected by God's people. In 2 Peter 1:2 we find these words: "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord." In the same chapter we are told to grow in grace, to add to our faith, virtue, and to virtue, knowledge or we will be like the stumbling Jews, we will have a zeal of God but not according to knowledge. Jesus said, "Search the Scriptures." To grow spiritually we must grow by prayer and studying God's word, feed our souls. The manna provided for the Israelites in the wilderness was material, and actually satisfied their physical needs. Each day an amount sufficient for the day was gathered. If some gathered more than the needed portion, thinking he could keep it for the next day, it was found to be spoiled by worms.

In the New Testament Jesus says, "I am the bread of life." eH recalls the manna which came down from eaven for the Israelities drawing a comparison between the manna and himself saying, "I am the bread which came down from Heaven. If any man eat of this bread he shall live forever." There is a valuable thought in our application of the story for the manna to partaking of Christ, in that fact that it was gathered daily. It is impossible to accept Christ in the way in which He meant for us to, if we do not keep in close touch with Him. We must grow in strength from day to day. It cannot be obtained in such quantities one day that we can afford to let down for several days afterward. It is through prayer and studying His work that we can get spiritual strength. Jesus said, "The words that I speak unto you, they are spirit, they are life."

Christ is the true bread from Heaven, given of the Father. The food for His people, the meat which though we find it in the wilderness

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of the world, nevertheless endures unto eternal life. It is Christ in His humiliation come down from Heaven which will be the sustenance of the soul in Heaven itself.

True education is a saving knowledge of God and His word. "The fear of God is the beginning of wisdom. It is true, education helps mankind, but 'tis only God who can lift man from sin and world lusts to a high noble life of usefulness."

—L. Roblin.

"Pa!"

"For goodness sake, what is it now?"

"This book is called Shakespeare's works."

"Well?"

"Well, you told me they was plays."—Exchange.

Mother: "Johnny, go right upstairs and comb your hair."

Bald-headed Uncle: "Wouldn't you like to be bald like me, and not comb your hair?"

Johnny (thinking): "No, because there would be more face to wash."—Exchange.

"See the spider, my son, spinning its web," said the instructive parent to his small son. "Is it not wonderful? Do you reflect that no man could spin that web, no matter how hard he might try?"

"Well, what of it!" replied the up-to-date offspring. "Watch me spin this top. No spider can do that, no matter how hard he might try."—Exchange.

CAN YOU ANSWER THESE QUESTIONS?

Is this the time to RETRENCH or ADVANCE in FOREIGN MISSION GIVING and PLANNING?

1. The whole world presents an extraordinary MISSIONARY OPPORTUNITY.
2. GOD is giving MARVELOUS SUCCESS to such FOREIGN MISSION WORK as we are attempting.
3. More YOUNG PEOPLE than ever before say that God has called them to FOREIGN MISSION SERVICE.

What do these things mean? Is this the time for Southern Baptists to give LESS to FOREIGN MISSIONS or to give MORE?

Who will take the responsibility for not entering or abandoning fields where God has made marvelous opportunities for the gospel? Of retiring when God's blessing on the work is so bountiful? Of denying young people the privilege of a service to which God has called them and for which they have spent years to fit themselves?

No audible voice from HEAVEN could more plainly speak to Southern Baptists than these facts speak. WHO WILL TAKE RESPONSIBILITY FOR CONTINUING RETRENCHMENT?

UNLESS the Foreign Mission Board's receipts are INCREASED PROMPTLY, EVEN MORE DRASTIC retrenchments are inevitable.

FREE LITERATURE will be sent to those who will read or distribute it

J. F. LOVE,

Corresponding Secretary
Foreign Mission Board, S. B. C.,
Richmond, Va.

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D. M. Nelson, Educational Secretary
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Clarke College News

By M. P. Harris

The administration building was officially opened to the public last Saturday evening at seven o'clock when Miss May Rogers, the piano teacher, gave a recital. Monday classes were held in the basement of the building but the upper floors were not occupied until the middle of the week.

Thursday, Thanksgiving Day, will be given the pupils of Clarke College. Friday classes will be resumed. Friday is not given this year on account of so much time being lost by the lack of a good building.

The football team plays Gulf Coast Military Academy at Gulfport Thursday. On the whole the Panthers have had a fair season, winning as many as they have lost. The Panthers basketball season opens Thursday at Hickory, as the Clarke College team plays that school.

Blue Mountain College Notes

Blue Mountain College was fortunate indeed to have had recently Brother J. E. Byrd and his trio of able helpers in the State Sunday School work, Messrs. Wyatt Hunter and Howard Spell, and Miss Minnie Brown. It was a great week and will mean much to us not only in our own work here, but to other churches to whom these students go when they leave B. M. C. About one hundred and fifty in the college took the work, besides a goodly number in the town.

We feel that our Sunday School is on the up-grade under the able leadership of our superintendent, Mr. C. C. White. A census has been taken that we may realize our possibilities in the Sunday School. We hope to build up and grow not only in numbers, but in the knowledge of our Lord Jesus Christ, that many may be won to Christ in that full sense expressed by the wonderfully interesting and helpful book "Winning to Christ".

We hope to have all of these workers with us again next session. Their very presence as well as their good works, has been a blessing to us; and we shall look forward with the greatest pleasure to their coming again.

The inter-society basketball games began Monday, November 24th, with a pitched battle between the Euzelians and the Modenians. In spite of plucky playing on the part of the Euzelians, the Modenians won the game eleven to twenty-one. Tuesday afternoon the Modenians met the Euzelians. They were outplayed in a snappy game by a score of

twenty-five to fourteen. The Euzelians were again contested on Wednesday afternoon with the Euzelians. Each team showed somewhat the strain of the preceding games. The Euzelians piled up a round twenty-four points to the thirteen of the Euzelians, which left them champions for the season. Blue Mountain College has found that nothing so fosters real college spirit as do the athletic contests between the societies.

Thanksgiving at Blue Mountain was a season of serenity. About two hundred and fifty greeted the day at the Sunrise Thanksgiving service at seven o'clock conducted by Dr. Cooper in the Lowrey Memorial Baptist Church. A beautiful Thanksgiving dinner—with the table groaning under good things to eat—was planned and served by Mrs. Nell

Berry and her efficient corps of workers. Mrs. Berry's request for toasts was cleverly responded to by one from each of the twelve tables—a delightful interlude. At three thirty that afternoon the students tendered a reception at the Lowrey parlors in honor of the Mississippi Heights boys. Quite a number of parents and friends spent the day with students here.

A Record of Some Impressions I Gathered in My Canvass for Students for Blue Mountain College

Blue Mountain, Miss.,

November 29, 1924.

What I found:

I found that High School girls usually decide in groups in their school before the end of the session where they will go to College the next session, and that they decide to go together to the same college.

I found a widespread impression that it cost much less to send a girl to a state college than to Blue Mountain, whereas some fathers who had patronized both classes of schools reported that they had found very little difference in costs.

I found a startling indifference on the part of parents as to the superiority of a Christian school for their daughters over a state, or governmental school. Many parents seem

ignorant as to the great difference between the two.

What I said to parents and daughters:

That, more and more, the girls of today without college education, as

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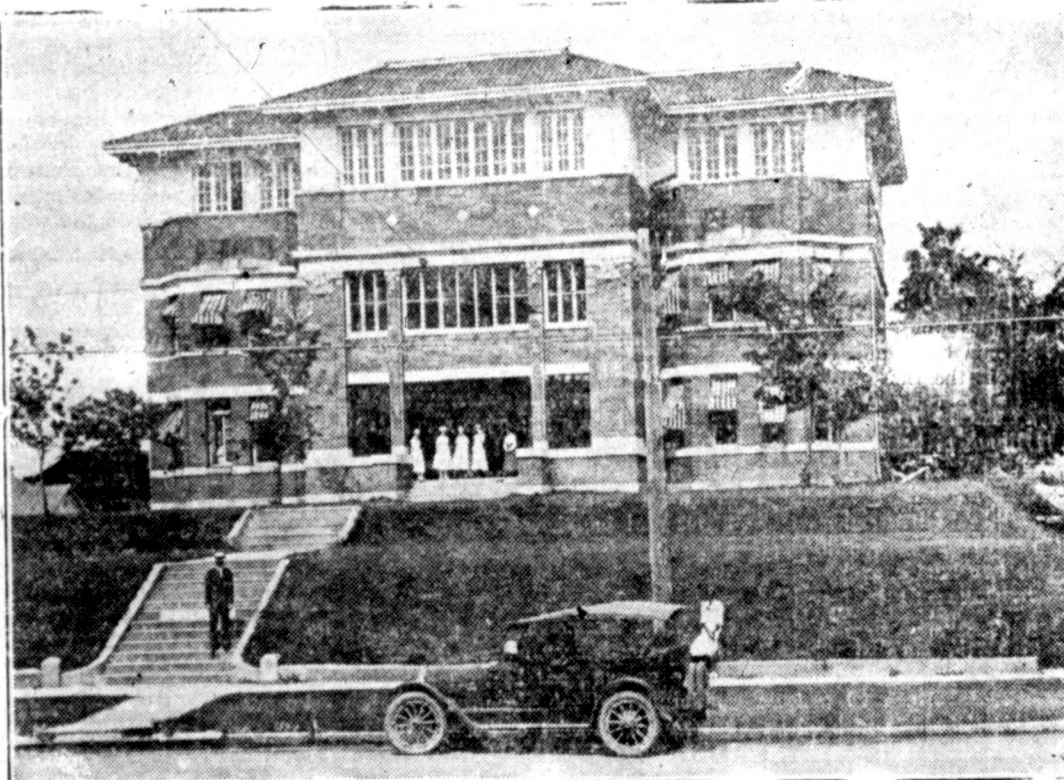
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they go out themselves trained women feel the difference and serve in these others.

That in these girls will find comfort by them and tions.

That even college training position, yet to a life of and usefulness.

What I colleges:

Let them ers and life ments by the

A college played for equipped the homes and doctrinating and sons to college education

Cordially

Mississippi

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What wou College if it President, D been working led this spl miraculous g

John Alde the general B day night w rendered a giving progr seated before a lovely sce which thanks placed before thanksgiving ful talk on T by Ruth Gan in a prayer the hearts o

Those exp are surely ha that one will before. Her weeks tests the girls fe process. T strength for mas holidays

Dr. Johnson ing of the S Colleges wh week at Men

they go out into the world, will find themselves thrown with college trained women, and these girls will feel the difference, will be embarrassed and ultimately find themselves in a different world from these others.

That in seeking good positions, these girls without college training will find college graduates passing by them and picking up these positions.

That even though the girl without college training may never seek a position, yet she will doom herself to a life of narrow vision, pleasure and usefulness.

What I consider the duty of our colleges:

Let them send out their canvassers and literature and advertisements by the first of each year.

A college could afford to keep employed for all his time a well equipped man who would canvass the homes and schools of people indoctrinating parents and daughters and sons to the value of Christian college education.

Cordially yours,
E. B. Hatcher.

Mississippi Woman's College Notes

Most feelings are contagious when exposed and especially this Christmas spirit. Such thrills and sequels of delight as are manifest when Christmas is mentioned would convince you. "Just think, two weeks from today where I'll be", and then an exclamation and a demonstration follows. Around one room is strung paper dolls holding hands and each doll represents a day. That string is getting shorter for they are to last only until time to go home. Each day a doll is taken down and the hours and minutes are being counted for Christmas holidays begin the 19th of December. They can hardly wait.

What would become of Woman's College if it were not for our great President, Dr. Johnson? He has been working hard and long and has led this splendid school on in its miraculous growth.

John Alden and Priscilla visited the general B. Y. P. U. meeting Sunday night when the Keithly Union rendered a most effective Thanksgiving program. John and Priscilla seated before the big open fire made a lovely scene. The objects for which thanks should be offered were placed before them and prayers of thanksgiving were made. A beautiful talk on Thanksgiving was given by Ruth Gandy. The program closed in a prayer of thanksgiving from the hearts of all.

Those experiences which test us are surely hard to bear but it is said that one will come out stronger than before. Here's hoping, for the six weeks tests are being endured and the girls feel rather weak in the process. They will need their strength for the joys of the Christmas holidays.

Dr. Johnson is attending the meeting of the Southern Association of Colleges which is in session this week at Memphis.

Madeline McCann.

ROCKY CREEK, GEORGE COUNTY

Of course no sane people would try to hold a meeting in a country church in the winter time, for it would be unbaptistic to do such an unheard of thing. But the church at Rocky Creek decided to take the risk of being called unbaptistic and gave a meeting any way.

To lead in this meeting an enlistment missionary, Rev. A. L. O'Briant, was invited. He came to us Sunday night, October 16th, and we held two services each day, one at 10 A. M. in the school where Brother O'Briant preached to a large audience, and at 7 P. M., where the attendance was not so large but there was a much larger per cent of adults in these services than in the morning services.

On Monday night the church ordained the following brethren as Deacons: Joe Havard, J. W. Wills, I. D. Green, and Tom Hempstead. The morning services were evangelistic and at the evening services the messages were along lines of stewardship and tithing.

The results of the meeting were two additions to the church, one by letter and one for baptism. Other results were that the church adopted the budget plan for financing its work for next year, and the budget adopted is about sixty per cent more than the church has been doing. Brother O'Briant could not be with us longer than Thursday night, but the pastor continued the meeting through the week.

We believe that the State Board will not make a better investment than it is making when it pays the salary and expenses of a good enlistment man to do the nature of work that has been done in this country church, to say nothing of what the church is to do for home work. We are to pay much more for missions than ever before.

We most heartily commend Brother O'Briant and his method of work to the churches of his district. And we greatly appreciate having received this assistance from the State Board.

—S. J. Rhodes,
Pastor, Lucedale, Miss.

WANT A PREACHER?

I have a preacher friend who only has one fourth of his time taken and I would love to see him busy every Sunday. He is a good man and a good preacher. He has had experience as a pastor. The Lord has greatly blessed his efforts in previous pastorates. He is in the prime of life. He could preach to any church in reach of Jackson.

Hoping that the Lord will lead some churches to call him, I remain,
Yours for the Cause,

—L. I. Thompson,
Florence, Miss.

BOND

The church here is not as strong in membership as in the past years, because the sawmill has finished and gone, but there are still some real Baptists here that believe in doing things for God.

The meeting began on the fourth

Sunday in October and continued until Friday night with Brother H. D. Wilson (the beloved pastor of Wiggins) doing the preaching. He doesn't stand for any foolishness in the pulpit, and certainly can tell the gospel story in a plain, simple and interesting way. The church is strengthened and there were five additions by experience and one by letter.

Among the other good services on Thursday night we engaged in an ordination service and ordained Brother J. R. Broadus and Brother R. S. Dangle as deacons of the church. Brother Elisha Bonds, who has served faithfully as a deacon for forty years, helped us in this service. We are looking forward for the church to take on new life.

Let us pray.

—E. J. Broadus.

HOT SPRINGS HOSPITAL

Rev. Perry F. Evans, Fort Worth, Texas, is now engaged with the Baptist National Hospital, Hot Springs, Ark., as Superintendent of Evangelism. He recently held a very fine meeting with College Avenue Baptist Church, Fort Worth, Texas, Dr. C. V. Edwards, pastor. There were seventy-seven conversions.

Rev. J. M. Gibbs, pastor Park Place Baptist Church, Hot Springs,

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Clinton, Mississippi

Ark., has resigned and will be associated with the Baptist National Hospital after December 1st as Publicity Director. Brother Gibbs was pastor of this church for three years, during which time the church and Sunday School more than doubled in membership.

The duties of these brethren will be to supervise their respective departments, hold meetings for any church inviting them and in every way assist in the building of the Hospital. The Board of Trustees count themselves very fortunate in securing the services of these two fine men of God.

Address all inquiries relative to meetings, etc., to Rev. Perry F. Evans, Fort Worth, Texas, and Rev. J. M. Gibbs, Hot Springs, Ark.

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President.
O. B. Taylor,
Vice-President.

COLLEGE COLUMN

M. S. C. W. News Notes

The leaders of our noon-day prayer meetings this week have been as follows: Frances Nuchols, Lucile Spain, Merle Gunnells, Rosa Nell Aldridge and Ruth Scott. These meetings were well attended and are conducted entirely by the students.

Tuesday afternoon The Baptist Room was a veritable work shop. A dozen Baptist girls—members of the membership committees of the Sunday School classes—met to prepare the report cards for the month of November. A report is being sent to every Baptist girl on the campus, showing her record for the past month. The report for December will be mailed home to her parents as a "Christmas gift".

There were some interesting observations as a result of the study of the records for the past month. Our Honor Roll consisted of five young ladies who made 100% for the entire month. This is not as many as it ought to be, or will be, because no one knew until two weeks ago that a percentage record was being kept.

Those who are on the Honor Roll are as follows: Allyn Coker, Irene Johnson, Bonnie Jean Montague, Beatrice Ross and Helen Hunter Cole. There were a large number who missed being on this roll only by a few points. Next month we hope to report at least fifty 100% pupils.

Those who joined the church recently are Louise Woods, Irene Johnson, Louise Woodruff, Bessie Bradley, Kelton Montgomery, Minnie Lee Melton, Lorene Jones, Beatrice Ross, and Doris Varnado.

A very good meeting of the Life Service Band of our B. S. U. was held on last Sunday afternoon immediately after the prayer meeting. A discussion of "The Surrendered Life" was given, and following this was a "quiz" on the topics studied. Martha McArthur was a new member and was gladly received into the Band.

The Y. W. A. held its regular monthly meeting with Miss Margie Morris and Miss Roymane Berryman, two of the members of the faculty. A Christmas program was given, several new members taken in and then the members enjoyed a social hour together.

Mr. Mobberly of Shuqualak was again a visitor with us. He came just in time to attend one of our noon-day prayer meetings. We were glad to have him drop in.

The study course in the Sunday School Manual was completed this week. Several members of the class took the first division of the book in our recent City Training School, and thus have completed the entire course. These will receive their Normal Diplomas at an early date. Others who studied only this division

will be given an opportunity to take the first part at a later date.

The class studying the gospel of John had an interesting discussion on Monday night. This class meets twice a week. We are now on the seventh chapter.

The new model B. Y. P. U. diploma which now hangs on our walls is quite an incentive to Study Course Work. This diploma was sent us by Mr. Wilds and bears the name of "Miss College Girl". On it are all the seals offered for B. Y. P. U. work.

MONTICELLO

We were happy yesterday to announce to the congregation here that our pastorium has been paid out, and the notes and mortgage are in hand ready to be burned next Sunday (Dec. 7th). We are closing out our third year here. We have in my judgment the best W. M. S. in South Mississippi. They have been prominently connected with every phase of our work. They co-operate so beautifully with the brethren. Our prospects are good for 1925.

We had Dr. W. A. McComb with us in a meeting last June. He could spend only five days here on account of a meeting of the Home Mission Board in Atlanta, on which Board he received appointment after our meeting was arranged for. We had a great meeting, seven for baptism and several by letter.

I was assisted at Providence by Dr. J. P. Culpepper of Poplarville. He is great in a meeting. Five received by baptism. His lecture on his trip to Palestine and Egypt was enjoyable and instructive.

Brother A. J. Linton held our meeting at Arm, which meeting was conducted in the same week of that at Providence. Five for baptism and several by letter. He was a former pastor and becomes pastor there again in 1925.

It was my good fortune to be with Brethren Shelby Neal, Z. A. Polk, and J. T. Dale in good meetings in the summer. At Salem, where Brother Dale is pastor, we had one of the best meetings I ever attended.

Truly,

—C. E. Bass.

SUNDAY SCHOOL CLASS BANQUET

The members of the Kingdom Workers Bible Class, Mr. Harry L. Watts, teacher, entertained their wives and sweethearts, the deacons of the church and their guests with a most delightful banquet in the dining room of the church on Tuesday evening.

Delicious chicken was the piece de resistance which with all the accessories followed by brick ice cream and cake made altogether a most sumptuous repast. Mr. Vernon D. Rowe, the superintendent of the Sunday School, presided as toastmaster and in his own inimitable manner caused the evening to pass all too quickly with laughter and merriment as he introduced the entertainers of the occasion. After an impressive devotional exercise the following gave a splendid program

made of talks and readings: Mr. Jesse Sweany, State Field Sunday School Worker; Mr. J. B. Small, Rev. V. E. Boston, the pastor; Mr. Harry Watts, Mr. N. L. Townsend, president of the class; Mrs. Marion B. Trotter and Misses Elizabeth Aldridge, Louise Dotson and Margaret Wynne. Interspersed through the program was chorus singing; music by Mrs. Floy Sturdivant Albritton and her orchestra and a vocal solo by Miss Velma Robinson. Covers were laid for one hundred and fifty guests. The get-together spirit was fine and every one went home happier for having attended the entertainment.—Winona Times.

"AUTUMN LEAVES"
(To My Mother)

Alas! the autumn leaves are heaped
o'er the land in sleep,
Their mirth is over,
And the well remembered paths are
lost in the woodland sear.
How gaunt and sad are the dim
woods,
When nature wields her cruel magic
stroke!
And I fancy the sighing chill winds
Through the gray unprocked trees,
Are chanting sad requiems o'er the
fallen leaves.
And when I look upon this scene,
Swift as a bird in flight,
My heart harks to the sylvan beautiful.
When in the sweet days of Spring
and Summer,
These very leaves (so beautiful in
life)
Poured out endless sweet melodies
Beneath smiling blue-gold skies,
And glistening sweet night dews
Kissed their lovely emerald palms.
Ah Death!
That spares not the loveliest things.
And does death too
Leave a kindly touch of beauty?
Behold the autumn leaves adorned
With lovely tints of purple, red and
gold;
How very death is made beautiful.
And what for me,
When I shall drift away in sleep?
Shall death impart to my cheeks
A touch of beauty as to autumn
leaves?
Ah! Every heart shall reap where
it has sown,
And love shall adorn every heart
that sows in tears.
Give heed, oh heart, to the sweeter
voice within.
Let thy portals ever stand ajar,
And grasp the eternal songs of love
That come with the fleeting golden
hours,
Such songs!
Like music from a thousand clarions
of gold,
That are sung to every heart
To urge the beautiful in life and in
death.
* * *
Though we now walk in autumn
paths,
We ever have our dreams of sweet
springtime,
When Golden April plies her magic
loom
And summons the beautiful of earth
from their lethargy;
When the lilac and violets smile,
And earth's crowning bloom
Is kissed with gold-shot rain;

IN MEMORIAM

Obituary

Sister Lillie Vernon Adcock Taylor was born September 10, 1891. Joined the Methodist Church at 15 years of age. She remained a normal member of the Methodist Church until the summer following her marriage to George Robert Taylor, March the 12th, 1912, when she attended a series of meetings held with Prospect Church by Brother Schultz, she heard the gospel of grace.

The old, old story of the substitutionary death and vicarious work of the Son of God, accompanied by the work of the Holy Spirit set her brilliant mind to work and she was gloriously converted and was saved with an everlasting salvation.

Since that day, though her life was ripened with sufferings, there has been an ever abiding song on her heart, and her lips were ever ready to testify to the efficacy and saving power of the blood of Christ. Her noble life was dominated and controlled by that sweet, gentle spirit that was so characteristic of the life of the meek and lowly Nazarene. She was ever ready to give her life in humble service to her friends, to her church and to her God. Never was any one truer to her companion, more loyal to her church, more sympathetic with her pastor and more faithful to her God. When she came to the end of the way, October 20, 1924, having been operated on seven days before, she was so sustained, soothed and calmed by her unfaltering trust, that with a smile of peace upon her quivering lips her spirit passed into the loving arms of her blessed Lord, as the child would leap into the outstretched arms of its earthly parent. She is survived by a husband, father and mother, and several brothers and sisters, who with her many friends shall miss her, but may our remembrance of her noble life inspire us with a continuing desire to meet her in heaven, and by faith in Christ to look with peace into the face of the God Whom she loved and lived for.

Her pastor,

—L. F. Fowler.

Here my dreams and aspirations
lead me,
Arrayed in sweet perfume all the
day.
When the green leaves bring with
tempered winds
A message sweet from climes
Where the tides ebb and flow;
When on the wings of the morn
with ear attune)
I catch mystic songs of sweet mel-
low spring;
Such songs!
Crowned with freshness and sweet
incense,
That are so truly borne to us,
From God's most Holy realms,
Where trees shed not their leaves,
Here the opal of our dreams shall
ever be,
Through all of life and eternity.
—Joseph Cinegarer.

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Department of Evangelism

Conducted by
Rev. R. S. Gavin, D.D.,
Quitman, Miss.

The Convention and Evangelism

We didn't do for evangelism what I had desired—I can hardly say what I had hoped; for hope is a compound of desire and expectation. I desired more—though, frankly, I did not expect much more than was done. And perhaps what we decided to do is better for the general cause than what I desired. At least, I now hope that we shall all do our best to make it so.

In the called meeting of the Board Wednesday morning I said that for the immediate future at least I felt that as far as possible we should all bring our opinions and judgment to coincide with the plans worked out in the office at Jackson. I still think so—and for two reasons:

1. The year 1925 is to be the most epoch-making period Southern Baptists have had inside the last one hundred years. It's the fulcrum by which we are to lift to permanent achievement the growth we have experienced the last five years—the dynamic force by which we are to extend—project—that growth into all the larger activities of our future as an evangelical denomination.

They say that every real success passes through three stages, namely: 1. "We Can"; 2. "We Can't"; 3. "Yes, We Can".

The first is born largely of enthusiasm; the second is the result of reaction; the third is the offspring of an assurance rooted and grounded in faith and inspired by duty and opportunity.

Next year, then, among Southern Baptists the period of reaction is due to arrive—like the periodic return of devastating locusts! God grant that it may shift its course, like some of the threatening storms that swerve out from land into northern seas. But in the event it arrives, then the best way to defeat it is by presenting a solid front against it. Personally, I am willing in a general way to forfeit my inalienable right (?) as a Baptist to plan—and then urge my plans upon the denomination as the panacea for our ills and a guarantee for our successes, and allow the office at Jackson to formulate our plans for the year and work out the details of our program.

2. The other reason is this: At headquarters the entire program is taken into consideration—every detail is duly estimated and correlated—every phase of the work is studied from two viewpoints, namely: From the viewpoint of what it is separate and apart from all the other phases; and then from the viewpoint of what it is as a vital part of the whole program.

That's more than the casual thinker can do—those of us who are on the outside of the inner circle where serious planning is a matter of blood-earnestness. The rank and file of us are like the blind man who saw men as trees!

Dr. Lowrey, in presenting the gold watch to Dr. Gunter, told him that he didn't laugh enough—and that's true! But think of the burdens he is carrying. You remember Paul's word in his second Corinthian Letter: "There cometh upon me daily the care of all the churches." So it is with Gunter. More than 200,000 white Baptists—more than 1,700 churches—more than 750,000 unsaved people in the state! Throw these burdens upon men who take responsibility seriously, and it will take the "laugh" out of most of them. And then, after all this life-consuming planning, to be opposed by the very forces from whom the most hearty and cordial co-operation is an absolute necessity—well, it's just too bad!

If Dr. Gunter thinks two or more missionary enlistment-evangelists and an enlistment man or two to wind up the canvasses that have failed to close out successfully, are all the evangelistic forces we can use to advantage during 1925, then for myself I can speak with emphasis: I SHALL THINK SO MYSELF. And it seems to me that all of us, as far as possible, owe it to the cause we love, to say a hearty "Amen!" to the good Secretary's recommendation—and to throw ourselves full length into the program. For, after all, democracy often shows its good sense by restraining its own judgment and yielding willingly to the well-thought-out plans of the leaders.

The Department Will Continue to Function

Lest somebody might think that perhaps the department will cease to function, now that the convention is past, I wish to state that so long as I can spare the time, the department will continue to espouse the cause of evangelism in the state. I hope to make the department really worth while to our people. Evangelism is so vitally connected with all the interests we foster that it offers a rich and varied field for meditation—suggestion—work—soul winning—life saving.

Revival Season Draws Near

With the approach of the new year we begin to think in terms of the annual protracted meeting—the revival. Most of the revivals will have to be conducted by Pastors. And practically all the Pastors can give a few weeks to evangelistic meetings during the year. On the other hand, the churches in hundreds of instances would be delighted to have some good and capable Pastor with them, if only Pastor and people could be brought together. It is my purpose, therefore, if the Pastors and churches will co-operate in the suggestion, to maintain a list of the Pastors who can give a few weeks to revivals, together with the approximate dates they can be away from their fields, and to send these to any churches needing an evangelistic helper—either preacher or singer. I merely mention this item at this time. Later I shall elaborate it.

In the meantime, let us set ourselves to the glorious objective of the biggest year Mississippi has ever enjoyed in both soul-winning and life-enlisting.

East Mississippi Department

By R. L. Breland

Thank You

I want to thank Brother A. D. Muse for the kind words he said about my very dear friend, Brother T. J. Moore, in the Record recently. I have known Brother Moore for years and have been associated with him in revival meetings and in enlistment campaigns and I can freely say of him that I have never had a more satisfactory man to work with me.

First of all, he preaches the Bible and stays close to the old book. He knows how to reach and mingle with our country people. He is one of them. He knows how to keep up his spirit when everything seems to go dead wrong, does not get discouraged and I never saw him the least out of humor with those who opposed, or even rebuked him. He kept sweet.

And besides all this he knew how to do the thing. He put the budget on in some churches where the undertaking seemed impossible. He knows the system and knows how to get others to understand it. And when understood the budget system of financing a church is the most simple, most scriptural and most sensible plan and people will use it when shown and encouraged.

I recall one revival meeting especially, at Mt. Vernon Church, Newton County, where Brother Moore helped me in the meeting; we had a great meeting, a number of young men and young ladies were received by baptism. He somehow succeeded in enlisting these new converts and many of them talked and prayed publicly during the meeting. I considered him a wonderful assistant in a meeting.

I write this without the knowledge of my brother beloved, not as a matter of flattery, for I am not much given to that, but simply as an expression of appreciation of a worthy, humble servant of God who has done much good during his ministry and who has been of much help and inspiration to this poor unworthy man along the hard trail of a preacher's life. May God bless him and give him a number of useful years yet to serve the Lord whom he loves so well.

Notes and Comments

Brother J. E. McCraw and family are now occupying the "Neshoba County Ministerial Cottage" at Clarke College, where he will be in school for some time—God bless him.

The completion of the ministerial cottage was brought about by the faithful efforts of Brother McCraw more than all others combined. Some resigned and others said it could not be done, but he said it could be done and he did it.

Wayside Church, Yalobusha County, is pastorless since the death of Dr. I. P. Trotter. The work there must live, so some one must soon come as pastor.

It is the desire of the pastors of Yalobusha County that every Baptist Church in the county have preaching next year. Some have not had it this year. If any church has no pastor write Elder J. G. Lott, county organizer, Water Valley, and he will arrange to help you.

Elder R. A. Kyle has full work now as pastor. He is starting right. He is putting on an every-member canvass in all of his churches and has put The Baptist Record in all the homes of two of his churches. That's good for a section foreman preacher.

RESIGNATION OF PASTOR

The following resolutions offered by the Board of Deacons and adopted by Scooba Baptist Church, upon the resignation of her pastor, Rev. A. C. Furr, who has so faithfully served us for six years, now feels impressed that other fields in his Master's work need his services:

Therefore, be it resolved, That we accept with sincere regret the resignation of our esteemed, worthy, faithful and untiring pastor, Rev. A. C. Furr, who has labored with spiritual zeal, guided by sincere prayer in the work for his divine Master.

That by his diligent service and effectual work, the membership has increased, improved financial conditions, the building of a pastorium (partly by his own hands) and needed church repairs through his efforts.

Resolved further, That we, as an expression of Christian fellowship, in brotherly love with a spiritual co-operation for our Master's cause, recommend him and his happy Christian family to any church and community, who may need faithful Christian workers.

That the Kemper County Baptist Association will sustain a loss in his going away, of an efficient and helpful worker, who has so faithfully served the Association as Clerk since its organization, his services too, will be greatly needed.

Our prayers will follow him and his devoted family.

Unanimously adopted by this church.

—Mrs. G. C. Boyd,
Clerk.

THE QUIVER IN THE FLIVVER

The minister had dictated his sermon to a new stenographer. The subject was "Children" and he quoted as his text a well-known sentence from the one hundred and twenty-seventh Psalm.

Being better acquainted with modern transportation facilities than the ancient archery, the typist rendered the passage, "Happy is the man that hath his flivver full of them."

Which, after all, simply expresses the sentiment in a more literal way. —The Continent (Chicago).



Here are the pictures of some of the Baptist Students of Mississippi who attended our first State Baptist Student Conference at Hattiesburg. At least six hundred students from twelve Colleges in Mississippi, including the Woman's College, shared the marvelous benefits and inspiration of this first assembly for our students. Over two hundred College students from ten Colleges outside of Hattiesburg were in attendance. The above is the likeness of some, but not all of the students from Mississippi College, Hillman College, Belhaven College, Millsaps College, University of Mississippi, Blue Mountain College, Mississippi State College for Women, Clarke Memorial College, Woman's College, Whitworth College, and State Teacher's College.

FREE CAR FOR ORPHANAGES

The following railroads granted free cars to the Baptist and Methodist Orphanages, The Children's Home Society, and the Old Ladies' Home:

The G. & S. I., Gulfport to Jackson, and Laurel to Jackson.

The G. M. & N., Lucedale to Newton, Middleton, Tenn., to Newton.

The M. & O., State Line to Meridian, Corinth to Meridian.

These cars have transported free of charge thousands of dollars worth of supplies to the above named institutions.

The I. C. R. R. granted a one-half rate over its main line, on all shipments for these institutions during thanksgiving week.

We have unloaded to date a well filled car on the main line of the G. & S. I., and a good car from the Laurel branch.

Also extra well filled cars from the G. M. & N. north and south; and a magnificent car from the Lauderdale County Association over the A. & V. from Meridian, and the M. & O. south of Meridian; and a car is moving this week from Corinth to Meridian on the M. & O. north. We expect it in the last of the week. The A. & V. R. R. transports all of these cars free over their line to Jackson. The railroads are certainly kind to the Orphanages, and are doing a good part in their support.

We wish to say that it will be impossible for us to answer each separate donation sent in these cars, but we want our contributors to know that every package put into the cars has been received by the institution to whom it was marked, and we genuinely appreciate the help that you are rendering in the support of our orphan children.

I trust that the pastor or some member of every church contributing to these donations may take it upon themselves to publicly express our thanks, and appreciation for the service thus rendered by the people of their congregations.

The Sunday night before Thanksgiving the Junior B. Y. P. U. gave a brief playlet for the benefit of our Intermediate Union.

It was a young girl who thought she had nothing to be thankful for. She went to sleep angry because she could not go to a party. But in the course of her sleep she dreamed of the spirits of love, hope and all the things which go to make us thankful. They told the word. We enjoyed ourselves all the morning at games. Then we were called at twelve o'clock for a good dinner. We had plenty of chicken and cream and cake for dessert.

In spite of the day being cold we all ate plenty of cream. That evening we had fruit and candy galore. When bed time came around we all thought it was time to wind up such a beautiful day as that had been. We all had enjoyed ourselves thoroughly and are grateful for the kind people who made it possible.

Sincerely,
—One of the Children.

FROM A STUDENT IN B. B. I.

During the summer I assisted the following brethren in meetings. I was with Brother J. T. Sargent at New Liberty Church, in Calhoun County the fourth week in July. One member was received by faith and baptism, also two deacons were ordained and the church strengthened. The first week in August I was with Brother W. M. Muirhead, at New Jerusalem Church in Carroll County; one was received by faith and baptism and one received by letter.

I was with Brother Joel Dorroh at Belle Fontaine the second week in August; there were seventeen

professions by faith and baptism and a number by letter. Brother Alfred Hicks was pastor of this church about forty years, although he has gone on to heaven, his work still lives in the hearts and lives of those people.

The third week in August I was with Brother Paul Townsend in Clay County at Enon Church. Brother Townsend is one of the most eloquent preachers that I have ever heard go into a pulpit. He needs to be where great crowds can hear him proclaim the gospel in his eloquent and forcible way. If you need a pastor or a good evangelist write him, his address is Montpelier.

The fourth week in August I was with Brother L. Crumby at Dancy. There were five professions by faith and baptism. I closed the summer with the church at Vardaman. There were nine professions by faith and baptism, and the church was greatly revived. At the close of the meeting they voted to go to half time and move their pastor on the field.

Yours,

—Thomas Mitchell.

A CORRECTION

Owing to the failure of clerks and an omission on my part, a part of the statistics of the following churches were left out of the Bay Springs Association minutes:

Bay Springs Church—W. M. U. for all purposes was \$655.50, Sunday Schools \$134.89.

Fellowship Church—W. M. U. contributions \$565.78.

Jas. E. Chapman,
Clerk, Bay Springs Association,
Newton, Miss.

GEORGETOWN

Just a word about our work at Georgetown. The work is moving along very nicely. We are going to make the canvass for our new program next Sunday. We had Dr. Patterson with us Sunday night, the fifth Sunday, and he brought us a great message on tithing.

The people of Georgetown and surrounding community gave us

quite a pleasant surprise Wednesday night before Thanksgiving. They stormed our place with all the many good things that heart could wish for to eat. About \$50.00 worth of groceries. They are always very mindful of their pastor and his family.

With best wishes to you, in the great paper you are getting out for us,

I am sincerely,
—M. P. Jones.

TO FACULTY AND STUDENTS OF OUR B. B. I., NEW ORLEANS, LA.

Greetings:

We, a large number of pastors and laymen of Lawrence, Jeff Davis and Simpson Counties, have been sitting four days at the feet of one of the members of your faculty, Dr. C. C. Carroll, as he has in his unique way taught the Book of Revelation. We look upon him as one of the greatest teachers in the world. These days give us a taste of the many good things which are enjoyed in our great B. B. I. We thank you for the loan of Brother Carroll. We borrowed him from you last year and have had the favor repeated this year and we shall want him again. We are returning him with our love. Special greetings to our Mississippi students. God's blessings on you all.

Unanimously adopted when presented by C. E. Bass and J. P. Williams as committee and ordered to be sent to the Baptist Record with request to publish.

—C. E. Bass, Sec.,
New Hebron.

S. P. C. A. Agent: "I have a report that you're in the habit of shooting your poultry into a field and then trying deliberately to run them down with an automobile. What's the idea?"

Farmer: "The idear is that 've lost more'n a dozen this summer by sudden death on the highway, so I'm training the rest of them to be auto-shy."—Judge.

OLD SERIES
VOLUME XLVI.

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